This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

HARVARD DIVINITY SCHOOL
ANDOVER-HARVARD THEOLOGICAL
LIBRARY

From the collection
of the
UNIVERSALIST HISTORICAL
SOCIETY

THE

COLUMBIAN MISCELLANY;

CONTAINING

A VARIETY OF

IMPORTANT, INSTRUCTIVE,

AND

Entertaining Matter,

CHIEFLY SELECTED OUT OF THE *PHILADELPHIAN MAGAZINES*, PUBLISHED IN *LONDON*, IN THE YEARS 1788 AND 1789,

CALCULATED TO PROMOTE

TRUE RELIGION AND VIRTUE.

Compiled for the Use and Benefit of the
FOLLOWERS OF CHRIST.

BY ABNER KNEELAND.

"AND GOD SAID, LET THERE BE LIGHT: AND THERE WAS LIGHT." *Bible.*

KEENE, *Newhampshire.*
PRINTED BY JOHN PRENTISS, *FOR THE* EDITOR.
1804.

BX
9913
.K5
cop. 2

INTRODUCTION.

KIND READER,

PERMIT me, with the greatest candor and sincerity of heart, to solicit your attention to the importance of that *religion*, which is able to make you wise unto salvation; in the channel of which, all your happiness and felicity flow, both in this life and in that which is to come.

RELIGION is every way calculated for the good of mankind, and the peace of society, and I regret that there has been so much contention, persecution and bloodshed, on its account.

TRUE religion is that *wisdom*, which is from above, which is "First pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy," and therefore cannot be the cause of evil, or of any calamity whatsoever; yet there hath been men in all ages of the world, who, through a false idea about religion, and under a pretence of doing service to GOD and honor to his cause; and being destitute of the *spirit of truth*, which alone consisteth in JESUS CHRIST, have run into the most atrocious crimes, being filled with malignity against all those who did not think and worship exactly with themselves, which hath lead them on to persecution and murder.

THANKS be to GOD! we, the sons and daughters of Columbia, have hitherto been in a good degree preserved from these calamities! yet, we have reason to fear, and it evidently appears, that the same spirit of antichrist, which persecuted the primitive christians, reigneth too much among us. It creepeth into religious societies, maketh divisions, and disturbeth the peace thereof; and therefore ought to be suppressed by every true follower of CHRIST. The same *spirit* that hanged the *Friends* (called Quakers) in New-England, would now hang a *Universalist*, if the civil authority did not prevent it.

BUT, blessed be GOD! we have reason to believe, that this "Man of sin" will be destroyed. The time is fast approaching when the kingdom of CHRIST shall cover the whole earth as the waters cover the seas. "For the earth shall be filled with the knowledge of the glory of the LORD." Hab. ii. 14. "As truly as I live, all the earth shall be filled with the glory of the LORD." Numb. xiv. 21. "For from the rising of the sun to the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the Heathen, saith the LORD of Hosts." Mal. i. 11. "They shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD; for all shall know me from the least of them unto the greatest of them, saith the LORD; for I will forgive their iniquity, and remember their sin no more." Jer. xxxi. 34.

These passages, with many others that might be mentioned, sufficiently prove that the knowledge of God shall be universal, and as this time has never been since the creation of man (or at least since the *fall*) we have abundant reason to believe that it yet remains to be fulfilled. And a glorious and blessed time it will be: When all shall be harmony and love: No contention, no contradiction in the public instructions: "Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the LORD shall bring again Zion." Isa. lii. 8.

My youth and inexperience forbid my making any attempt to confute any false ideas about religion; yet I am determined to hold up the light of the gospel in as plain terms as I possibly can, according to my understanding and the best of my abilities; and proclaim the glad news of salvation in and thro' JESUS CHRIST, as it becometh all those who follow him and love his appearing. "For there is none other name under heaven, given among men, whereby we must be saved," but in and through the name of JESUS CHRIST, "Who gave himself a ransom for all, to be testified in due time." Acts iv. 12. 1 Tim. ii. 6.

I SAY therefore, with the Apostle, "I am determined not to be ashamed of the gospel of CHRIST; for it is the power of GOD unto salvation, to every one that believeth." Rom. i. 16.

CHRIST commanded his disciples to "Preach the gospel to every creature." Mark xvi. 15.

Instead of which, do not many go about at this day, preaching their own sentiments about the gospel, while they neglect the gospel itself?—The gospel knows of no sentiment but one, which is, "JESUS CHRIST, and him crucified." 1 Cor. ii. 2. "Other foundation can no man lay than that is laid, which is JESUS CHRIST. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble: Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward; if any man's work shall be burnt he shall suffer loss; but he himself shall be saved; yet so as by fire." 1 Cor. iii. 11—15. Now to build upon the foundation of CHRIST, is, not only to hear his word, and to attend to the outward ordinances and externals of religion; but to do his work, that is, to have religion internally, and from the heart, to yield obedience to all the commandments of CHRIST, and imitate him in all his imitable perfections.

CHRIST, at the conclusion of his sermon on the mount, saith, "Whoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand." Mat. vii. 24, 26. The house, which was built upon the rock (or CHRIST) stood all

the tempests of the storm; while the one, which was built upon the sand (or the vanities of this world) fell, and "Great was the fall of it." Thus we may see the importance of building our faith upon a good foundation; and the folly of contending about the form of religion, whilst we neglect the power. The foolish virgins had lamps as well as the wise, but being destitute of oil (or grace in their hearts) their lamps (or outward forms of religion), could do them no good.

It cannot be expected, at this day, while so much darkness, superstition and tradition prevail in the land, that all will be brought to think exactly alike, in regard to matters of religion; yet I cannot see why we may not have the freedom, to enjoy our own opinions, and worship God according to the dictates of our own consciences, with a free volition to believe the scriptures, according as we may understand them, from time to time, and also to alter our opinions, whenever light makes it manifest to our understandings, that we have embraced an error, respecting things past, present, or to come. I would not be understood, that by this freedom, any one ought to be allowed, under a notion of religion, to disturb the peace of society, violate the laws of the land, or in any way molest another, in his person or property; for, "A good man, out of the good treasure of the heart, bringeth forth good things." Mat. xii. 35. And if a man's conduct is evil, we have a right to believe, that his heart is so too; for, "The tree is known by its fruit;" and, "Out of the

abundance of the heart, the mouth speaketh."

VARIOUS have been the ideas, in regard to a future state; some have denied its existence; and have supposed that the soul is begotten or created with the body, and as the body increases in strength, the powers and faculties of the soul, or those intellectual faculties, are similar, until they come to maturity; then, as the body grows weak and feeble, the intellectual faculties decline, until both go to dissolution together, the one to corruption, and the other to annihilation: But this idea is not very prevalent. The greater part of mankind believe in a future state of existence, and a state of rewards and punishments. This appears to be a general idea, even among the Heathens, or those who have nothing but the dim light of nature (as some term it, but rather the secret whisperings of the *Spirit of Truth*) to direct them.

BUT notwithstanding this being a general idea, that the righteous shall be rewarded, or saved, and the wicked punished, or condemned; yet alas! how many different opinions there are respecting the glorious *plan* of salvation, and the extensibility and duration of the sufferings of the wicked; even among those who live under the light of the gospel, and profess to be christians. Yet they all profess to believe the scriptures, and will appeal to CHRIST, as the only foundation, and chief corner stone, on which they place all their hopes of salvation.

I MIGHT here go on to speak more particularly of some of the different sentiments and de-

nominations ; but they are so numerous, and so well known, that I shall not trouble my readers with them ; but shall pass over the whole, by just observing, that notwithstanding they all may contain some truths, yet I believe it must be granted, and in due time will be made to appear, that any idea falls short of the whole truth, which leaves any beings, who were brought into existence by the almighty power of GOD, to rue their existence in endless woe and misery ! where they will continually breathe out curses and blasphemous oaths against their Creator, or else sink down in eternal despair !* Oh, surprising grace, and boundless love ! which is shed abroad in JESUS CHRIST ! not to save us in our sins, but from our sins ! " If we confess and forsake our sins, he is *faithful* and *just*, to for-

* I would here note, that I believed these ideas for several years before I ever made them public ; and finally I covenanted with, and joined a Baptist Church (as there was no Universal Society near, and I saw nothing in the way, but what I could travel with them in fellowship) for I viewed it to be a privilege to be under the watchful care of some church or other. But when I began to preach, my sentiments began to be more publicly known. But they created a wound in the breasts of my brethren that I did not expect. But not to mention all the trials which I have experienced and passed thro' on this account, I finally concluded that I must only hold the doctrine as a private sentiment of my own, and I would say but a little about it, rather than to lay a stumbling block ; or do any thing whereby my brother should be offended But some of my brethren were unwilling to let me have the privilege to enjoy my own opinion (unless I could think as they did) and therefore stirred up the minds of the brethren, until they saw fit to admonish me for holding, to what they called, erroneous principles. I considered myself to be in such union with them, that I could not help feeling a regret ; to think it must be broken, in any way whatsoever ; but I now feel to bless GOD that they dealt with me as they did ; for it has not broken the union on my part, but it has set me at perfect liberty ; and I now feel to be in union with every follower of CHRIST, of every denomination under heaven.

give us our sins, and to cleanse us from all unrighteousness." And the gospel containeth the *light* which will cause us to repent of our sins, and sorrow for them after a godly sorrow.—CHRIST is the true *light*, "That lighteth *every man* that cometh into the world." Who can help mourning for sin, when they behold this *light*? By this *light*, we gain a knowledge of the LORD, "Whom, to know aright, is ETERNAL LIFE! already begun in the *soul*." And wherever the LORD hath begun a good work, he will surely carry it on to perfection. "The pleasure of the Lord shall prosper in his hand." "As I live saith the LORD GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live."

IT cannot be expected, that a finite being, while here in the flesh, will ever be able to see through the *Divine Plan*, so as to remove every doubt and obstacle from the mind; and if it could be comprehended by man, language would be too feeble to set forth in full splendor, the glorious and sublime system of Divinity. It was planned in *infinite wisdom*, and nothing short of the *Spirit of* GOD, is able to communicate it to the understanding of man. No wonder St. *Paul* (when he was in CHRIST, caught up into *paradise*, or the *third heaven*) heard unspeakable words, which was not lawful for a man to utter. How could they be uttered by *man*, when they were *unspeakable*?

BUT shall we, because we cannot comprehend the *whole system*, and see all at once its *beauty* and *harmony*, never try to gain any *spiritual*

knowledge of it? No, let us search the scriptures daily, and compare *spiritual things* with *spiritual*, and pray to GOD for light and understanding, laying aside all prejudice, and traditions of men, so that we may be enabled to obtain the plain tenor and meaning of the word of GOD; and in this way we shall grow in *faith*, and in the knowledge of the *truth*, and travel on from one degree of *grace* to another, until we arrive at the perfect man in CHRIST JESUS.

I HAVE thought of late, that I never should attempt to vindicate the doctrine of *Universal Salvation*, nor any other principle whatever; but only to proclaim the glad news of salvation, in and thro' a glorious *Mediator*, and to set forth the danger of living in the paths of sin, and the blessings that were promised to those who pursued a contrary course of virtue and piety. But seeing the doctrine very much abused by many; some preaching the principle (being charmed, as it were with the pleasing sound of the name) without leading people into the true theory of it, and without teaching men the necessity of breaking off their sins by righteousness, and their iniquities by turning unto the LORD, in order to enjoy CHRIST, as their Saviour; while others, by being prejudiced against it, have treated it with contempt, as though it was a very heinous and licentious doctrine: therefore, I feel constrained to declare the whole truth as it is in JESUS, according as I understand the scriptures.

AND considering my youth and inferior abilities, in knowledge and grace, I knew of no

way in which I could contribute more to the good of mankind in general, than to republish the productions of those men who have been esteemed eminent, for their religion and piety, and whose works have heretofore been attended with the blessing of GOD, in bringing many out of nature's darkness into GOD's marvellous light, and turning many from sin unto holiness.

THE *Philadelphian Magazines* fell into my hands about nine months ago. I found them to contain many important subjects, all of which appeared to be written with that candor which becometh a christian. They were published in London, and but a very few volumes had ever been brought to this country, and it was very uncertain whether any more would ever arrive from thence: Therefore I thought it would be very advantageous to the people of the United States, to have a part of them reprinted. I have endeavored to select out the most important subjects, and have arranged them in such order as naturally to lead the mind into the truths contained therein.

I SHALL now conclude what I have to write by way of introduction, by setting forth, as briefly as possible, the present state of my mind, concerning the glorious plan of *salvation*. I cannot give but the outlines, and shall only give them as my opinion, without attempting to prove the same, by scripture or reason, and leave them for the reader's contemplation.

BUT before I enter upon the subject, let me observe, that *eternal truth* will stand, notwithstanding I may write or think and others believe

what they will. "*The council of God is sure,*" whether I stand or fall.

1. THERE is ONE, Great and Incomprehensible, Omnipotent and Allwise JEHOVAH; who is the source of all goodness; the Author of all Creation, whether natural or spiritual, animate, or inanimate; and who eternally was, what he eternally will exist to be, GOD over all, blessed for evermore.

2. IT hath pleased GOD, for the accomplishment of his glorious purposes, to act in three different spheres, as, Father, Son, and Holy Ghost; and as such, to fulfil the offices and capacities of each, separately and distinctly, and yet all three to agree in one GOD.*

3. GOD hath created all worlds for himself, and to make a display of his glory; all of which are fixed by his eternal decree, which so planned the great system of nature, that it will roll on the wheels of time, until all his glorious purposes are accomplished.

4. HE hath endued all the animal creation with volition, and the power of action, suitable

* There have been various ideas respecting the doctrine of the Trinity, and I find that Divines are not fully agreed in it at this day. Some suppose that CHRIST had no pre-existence, before he existed in the womb of the Virgin *Mary*, conceived by the Holy Ghost, or the power of the Most High, and in that capacity he was a *Child born*; which was a holy or spiritual Child. That he took to himself flesh and blood, when he entered on his public ministry; and then he was a *Son given*. "The Word became flesh and dwelt among us." And the government was not placed upon his shoulders, until after his resurrection; then he was called, *Wonderful, Counsellor*, the *Mighty* GOD, the *Everlasting Father*, and the *Prince of Peace*. And as it was said, he was a Lamb slain, from the foundation of the world; this only consisted in the mind and will of GOD, who spake of things that were not, as though they were; because infinite wisdom had ordered it so to be.

to their several spheres and capacities: and hath distinguished the rational part of the creation, to wit, *man*, in a peculiar manner; by giving him a soul which is capable of receiving spiritual light and knowledge; and which governs all his actions, and will eternally exist either in happiness or misery.

5. MAN being thus circumstanced, as he existed in the mind of GOD, even before he was created (for he must, of necessity, exist in the mind and will of GOD, previous to his creation, or he could never have existed at all) being ignorant of good or evil, having power to obey, yet more liable to fall, CHRIST the Son of GOD undertook the work of reconciliation (now properly called salvation) and thus became *Mediator*.

6. THE devil, or spirit of antichrist, seeing the great blessings that were preparing for man, and the high honors which would likely be conferred upon him, breathed out his malignity against the ETERNAL THREE; for which reason he was thrust down to the earth; and was permitted to make war with the woman and her seed, for the space of a "Time and times and half a time," or during CHRIST's mediatorial kingdom.

7. MAN being placed upon the stage of action and exposed to the temptations of Satan, soon transgressed the holy commandment of the LORD, became acquainted with sin, and of consequence, guilt and misery ensued, by which he lost that sweet communion and enjoyment of GOD, with which he was created. His soul as well as his body felt the curse, and as his blood

became tainted with sin, it polluted all his posterity; for which reason, "Man is born unto trouble, as the sparks fly upward."

8. But Christ, as he undertook the work of redemption, hath entered on his divine mission, and laid the foundation thereof, which the gates of hell cannot prevail against; by passing through every state, he has secured to himself power and dominion; to overthrow all the arts and wiles of the devil, conquer death, subdue sin, and finally reconcile the world unto himself, having destroyed the enmity thereof: And hath left us a glorious example for our faith and practice.*

* I cannot express my mind in full, on this beautiful and sublime subject, for the want of language. The glorious plan of salvation, taken in a spiritual view, far surpasses my comprehension. When I take a retrospective view of the grand system of creation, and then look forward to the final reconciliation of *all things*, O how I want words to express my ideas! It exceeds in magnitude any thing that I can write, as far as the great system of the planetary worlds doth surpass the small atmosphere of this earth! Some people argue, that if God created man with a design to make him good and happy, in the service of God; and now man has rebelled against his Maker, and become sinful, and consequently miserable; he has therefore frustrated the designs of the Almighty: but it is my opinion that if all the powers of earth and hell should unite and combine together with a design to overthrow the plan of salvation, or the kingdom of Christ, or even to make one soul eternally miserable; they could have no more tendency towards promoting their design, than the small struggles of an ant, by impinging against the earth, would tend towards the removing of it out of its place, and rushing it to the sun, with a design to burn the inhabitants thereof! But notwithstanding that it is not in the power of any created being, nor all of them united together, to alter the *Divine Plan*, in the least degree; yet as God is every where present, at all times, and filleth all immmensity, he taketh notice of all sin and transgression, however secretly committed, and will most assuredly punish all transgressors according to the just demerit of their crimes. Yet saith the Lord by the prophet, "I will not contend forever, neither will I be always wroth, for the spirit should fail before me and

9. GOD is, through CHRIST, "Reconciling the world unto himself." The work of salvation is now going on, and the many souls which are brought to believe in the gospel, and to a knowledge of JESUS CHRIST, in a spiritual sense, "Whom to know aright is *eternal life*, already begun in the soul," is an evident token that the work is of the LORD, and will be accomplished in due time.

10. ALL those humble souls, and living and faithful witnesses of JESUS CHRIST, "Who have not worshipped the beast, neither his image, neither have received his mark upon their foreheads, or in their hands," and who live and die with CHRIST, shall have part in the first resurrection, and shall "Live and reign with CHRIST a thousand years." Rev. xx. 4.

11. AT the conclusion of this thousand years there shall be a general and final resurrection, when the sea shall give up the dead which are in it, and death and hell (or the grave) shall deliver up the dead which are in them; then shall the books be opened, and the dead shall be judged out of those things written in the books according to their works: And another book shall be opened, which is the *book of life*, and all that are found written in the book of life shall escape the *second death*, although they had no part in the *first resurrection;* as it is written,

the souls which I have made." Isaiah lvii. 16. Although this passage doth not argue, but that the LORD will continue to be angry, or punish the wicked, as long as the wicked continue to rebel, yet I think it fully proves that he never intended to inflict endless punishment for one crime.

"And whosoever was not found written in the book of life was cast into the lake of fire," which is the *second death*.

12. And all those miserable sinners, who shall be cast into the lake of fire, which was prepared for the devil and his angels, must endure all the misery which is denounced in scripture, against the children of disobedience, and who despise all the calls and warnings of God, and would none of his reproofs. The smoke of their torment shall ascend up forever and ever (or ages of ages.) Awful and terrible indeed will be the state and circumstance of the damned, and although it is beyond all comprehension, yet it will continue until all are brought voluntarily to submit to the government of God, willingly to bow the knee to Jesus, and with their tongues confess him to be Lord, to the glory of God the Father.

13. But Christ Jesus still reigns in his mediatorial kingdom! for although he shall deliver up the kingdom to his Father; when he hath fulfilled his office; yet he must and will reign till he hath put all enemies under his feet; and the last enemy that shall be destroyed is *death;* and when he hath "Reconciled all things unto himself (by the blood of his cross) whether they be things on earth (men) or things in heaven (angels) then shall he deliver up the kingdom to God even the Father, and he himself shall be subject unto him that put all things under him, that God may be All in All," 1 Cor. xv. 25, 26. Col. i. 20.

14. AFTER this there will be a new heaven and a new earth; for the first heaven and the first earth will pass away; and there shall be no more sea; and the tabernacle of GOD shall be with men, and they shall be his people, and GOD himself shall be with them and be their GOD. "And GOD shall wipe away all tears from their eyes; and there shall be no more *death*, neither sorrow nor crying, neither shall there be any more *pain*; for the former things shall pass away." Rev. xxi. 4. And behold all things shall be made new: that is, not only the works of nature shall be formed anew, and there shall be no more sea, &c. but all creatures, principalities and powers, whether they be things in earth or things in heaven, shall be created anew in CHRIST JESUS unto good works, and reconciled to GOD through the death of his Son, or by the blood of his cross.

O HOW applicable to these ideas, are a few lines written by a person reputed to be an *ideot*,

ON THE *LOVE* OF *GOD*.

"COULD we with *ink* the ocean fill,
"Was the whole earth of *parchment* made,
"Was ev'ry single stick a *quill*,
"And ev'ry man a *scribe* by trade:

"To write the LOVE of GOD above,
"Would drain the ocean dry;
"Nor could the scroll contain the whole,
"Though stretch'd from sky to sky!"

THUS I have very briefly given the outlines of my mind (written in an illiterate and broken manner) as touching the great system of SALVATION. And now, kind reader, if you would wish to gain any light or knowledge, or reap any advantage from these or the subsequent pages of this book, let me entreat you to read them with candor, and without being prepossessed of any prejudice or partiality; and before you form any final decision upon any subjects, compare them with the word of GOD, and whatever you find agreeable to the truth of the gospel, according to the best of your understanding, let there be room in your breast to receive it, however contrary it may be to any notion or idea that you have heretofore entertained about religion; and on the contrary, if after careful examination, there should be any ideas that appear to you to be erroneous, when compared with the scriptures, then you will have a right to reject them on this account. But permit me to adjure you by all that is sacred, as you would wish well to your never-dying souls, not to reject one *truth* contained in this book, merely because you cannot see clearly through, and comprehend the whole *system*.

MAY GOD add his blessing to this work, and after wishing your health and prosperity in this life, and eternal felicity in the world to come, I subscribe myself, kind reader, your and the LORD JESUS CHRIST'S very humble, and most obedient, and faithful servant,

ABNER KNEELAND.

State of New-Hampshire, June 1, 1803.

THE

COLUMBIAN MISCELLANY.

A SERIOUS ADDRESS *to the* YOUTH *of both* SEXES *in Philadelphia, upon the* WORTH *of the* SOUL; *Delivered in the University-Hall, to a crowded Audience of young People, May*, 20, 1785. *By* ELHANAN WINCHESTER.

MY DEAR FRIENDS,

IF I knew how to address you in such a manner as to affect your hearts, and bring you to a serious consideration, it would give me great pleasure. This I have often attempted in public, but, I fear, without the desired effect. And as I feel myself constrained, by the love I bear to you, to try this method, by leaving you these few lines in print, I beg that you would read and consider them with that serious attention which subjects of such importance deserve.

My earnest prayer to God is, that he would bless this short address to the good of your precious souls; and that you may have the same feelings in reading, that I had in writing.

It has been a great grief to me to see the vice, levity, folly, and madness, that so universally

seem to reign in this place; and in order to recover and secure you therefrom, I beg leave to impress upon your minds the consideration of the amazing worth of your precious and immortal souls; I mention this in particular, because nothing can do you any good until you sensibly feel the force and importance of this consideration.

Christ, who well knew the worth of souls, says; "For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" The worth of souls appears from many considerations. I shall just mention these thirteen.

1. The soul proceeded from God in a different sense and manner from any part of the creation besides.

2. The soul hath in itself an intrinsic excellency, worthy of that divine original from whence it sprang.

3. It is a subject capable of grace and glory.

4. The great preparations God makes for souls in his kingdom, speak their infinite worth.

5. The price with which they are redeemed, proclaims their value in the most expressive manner. Christ shed his own most precious blood to redeem and save the souls of men from sin. O dear souls, if you think little of yourselves, God did not think lightly of you, or he never would have sent the darling of his heart to suffer such shame and pain on your account. The blood of God, as it is called, Acts xx. 28, is of infinite value; and yet no less a price than

this would answer the purpose; no, "not thousands of rams, and ten thousands of rivers of oil," nor could our first born, and the choicest fruit of our bodies, take away the sin of our souls. O ponder seriously upon this! I have been exceedingly astonished when I have heard men make a jest of the concerns of their souls, trifling with them in the most careless manner, and selling them for vanity and songs, when I considered the price that has been paid for them. God was not in jest when he gave his only begotten Son out of his bosom; Christ was not in jest when he lived and died for the good of mankind; and, oh! what madness is it for men to neglect and trifle with their own souls!

6. Eternity itself seems stamped upon the very actions of men, and even upon their words and thoughts; they pass not away unnoticed, but follow them into the other world. In this world we sow, in the next we reap; "He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting; he that soweth iniquity, shall reap vanity; they that plow iniquity, and sow wickedness, reap the same; they have sown the wind, and they shall reap the whirlwind; they that sow in tears, shall reap in joy; sow to yourselves in righteousness, reap in mercy; for whatsoever a man soweth, that shall he also reap." This evidences the dignity and transcendant worth of the soul, that all its actions here are like seeds sown for a future state.

7. Both heaven and hell strive for the soul of man, and this contention speaks it a most precious and invaluable treasure.

8. There is great joy in heaven among the angels, and great rage in hell among the devils, when a soul turns to God; and that which makes Christ, saints, and angels rejoice, is no light or trifling thing; and therefore it is evident that the soul is very precious.

9. The institution of gospel ordinances, &c. (compared in the scripture to a lamp fed with golden oil) for the express purpose of saving souls, is no small evidence of their value. The preciousness of the light of the gospel shows that the work to be accomplished by the same is of the greatest importance.

10. The great encouragement and rewards that God promiseth to them that win souls proclaim their worth, and the great value that God sets upon them.

"He that winneth souls is wise; and they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever."

11. The dreadful threatenings of God against such as neglect souls are great proofs of their worth. These thunder bolts are found in many places in scripture, but especially in Ezek. iii. 17, 18, 19, 20, 21. and chap. xxxiii. from the beginning to the end of the 9th verse, where God assures the unfaithful watchman, that the blood of those who perish through his neglect shall be required at his hand. O dreadful thought! Therefore I desire to clear my gar-

ments of your blood, which is my intention in this serious address; and I beg you all to take the warnings that I give you, that you may be saved.

12. The tender care that God manifests for souls and the concern that he has for their welfare, are great evidences of their worth; for why should the Lord manifest a great regard for the soul, except it were exceeding precious?

"O that they were wise! that they understood this! that they would consider their latter end!" This is the language of a kind and compassionate God, and shows that he highly values the souls of men. And he forbids us all to do any thing that may occasion the loss or ruin of our precious souls.

Lastly, and to mention no more evidences of the worth of souls: the angels of God being their guardians and attendants, is sufficient to shew that they are exceedingly valuable.

These things which have been mentioned, are only short hints; a volume might be wrote upon the subject; but what has been said is sufficient to show the worth of your souls, and that it is the greatest madness in the world to neglect the care of them.

O what an immense loss must it be to lose your souls! Let me plead with you, in the most earnest and affectionate manner, no longer to trifle with such important concerns as those of salvation are. I could freely come upon my knees, to beg that you would attend to this "one thing needful," the care of the soul; for

this I am willing to labour night and day; to suffer reproach and scorn; yea, I am willing to spend and be spent, if I might be instrumental in bringing you to a proper concern about the salvation of your souls. Oh! how have I been often shocked to hear poor wretches call upon their Maker for *damnation* upon their precious souls! what! does that *damnation*, that for a long time neither lingreth nor slumbereth, come so slow, that they must needs call for it so earnestly, and frequently! Oh! if I could weep even tears of blood, they should be shed for the folly and madness of those who thus cast themselves away, and value not their souls at all, tho' the glorious God values them so highly.

If you desire the salvation of your souls, pray be kind enough to take the following advice!

Quit all vain company and conversation as much as possible, for until you do this, all serious advice is lost upon you; as vain, trifling, foolish talking and jesting, naturally tend to root out at all serious consideration.

Keep company as much as possible, with such who are truly in earnest for themselves and others. It is more dangerous to keep company with light, vain and carnal professors of religion, than with the people of the world in general, for they sometimes draw you more effectually into levity than the openly profane would do. Beware of infidelity, and of those who profess and plead for it; the chance is wholly against them; for should they who deny revelation be in the right (the contrary of which is easily proved)

upon their own principles, we could gain nothing valuable in joining them; but if they are wrong, what a most dreadful situation are they and their followers in!

Attend upon the means of grace, such as prayer, reading, hearing the gospel, and meditation, with the greatest seriousness imaginable, and never neglect them, if you can possibly avoid it.

Endeavor to get a feeling sense of your lost and undone condition out of Christ, and be willing to know the worst of your state, that so you may come to feel the need of a Redeemer.

And, O! let me beg you never to rest short of a saving interest in the Lord Jesus Christ; he only is able to save your precious souls. Come, cast yourselves at his feet, and resign yourselves to him in the following manner:

"O Lord! thou who knowest the worth of souls, hast said, "What shall it profit a man if he shall gain the whole world and lose his own soul?" Lord, I am amazed to think how much I have attended to trifling concerns, and how shamefully I have neglected my precious soul, but being now convinced of the value of my soul, and that I am undone without thee; and feeling myself wholly condemned, and that thou art just, and I altogether to blame, I resign myself into thine hands, to do with me as seemeth good in thy sight. I know thou canst do me no injustice; if I perish I will perish at thy feet, begging for mercy. O thou that didst sweat as it were great drops of blood in the garden of Gethsemane, that sufferedst pain and shame,

and finally diedst on the cross for the souls of men, and for mine among the rest, to whom should I go but unto thee? My soul is no where safe but in thine arms, to thee would I therefore commit my cause; I trust my all for time and eternity in thine hands; lead me as thou pleasest, by whatever way thy wisdom shall choose, so that I may be purified from sin, envy, pride and wrath, separated from all selfishness, and intimately united to thyself, who art the Fountain of all good. Grant me a gracious answer of peace, O Lord, for thy mercy's sake."

To encourage you to pray, read the following texts of scripture; St. Mat. vii. 7, 8, 9, 10, 11. Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you: for every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. Or what man is there of you, whom, if his son ask bread, will he give give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him. St. Mark, xi. 24. Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them. See also St. Luke, xi. from the first to the fourteenth verse. St. John, xiv. 13, 14. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in

my name, I will do it. Chap. xv. 7, 16. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name he may give it you. Ch. xvi. 23, 24, 26, 27. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. At that day ye shall ask in my name; and I say not unto you, that I will pray the Father for you: For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. Acts, ii. 21. And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. Rom. x. 12. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. Heb. iv. 15, 16. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. James, i. 5, 6. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering. Ch. v. 15, 16.

And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another that ye may be healed.

The EVIDENCES *of* CHRISTIANITY, *considered: Or, a short and easy Method with the* DEISTS; *Wherein the certainty of the* Christian Religion *is demonstrated.*

IN A LETTER. *BY MR. LESLIE.*

SIR,

1. I MUCH condole with your unhappy circumstances, in being placed amongst such company, where, as you say, you continually hear the sacred Scriptures, and the histories therein contained, particularly of Moses and of Christ, and all revealed religion turned into ridicule, by men who set up for sense and reason. And they say, That there is no greater ground to believe in Christ, than in Mahomet: That all these pretences to revelation are cheats, and ever have been, among Pagans, Jews, Mahometans, and Christians: That they are all *alike* impositions of cunning and designing men,

upon the credulity at first, of simple and u thinking people; till, their numbers increasin their delusions grew popular, came at last to established by laws; and then the force of ed cation and custom gives a bias to the judgmer of after ages, till such deceits come really to believed; being received upon trust, from t ages foregoing, without examining into the o ginal and bottom of them. Which these, o modern men of sense, (as they desire to be e teemed) say, that they only do; that they on have their judgments freed from the slavish a thority of precedents and laws, in matters truth; which, they say, ought only to be dec ded by reason; though by a prudent compl ance with popularity and laws, they preser themselves from outrage, and legal penalties for none of their complexion are addicted t sufferings, or martyrdom.

Now, Sir, that which you desire from me, some short topic of reason, if such can be found without running to authorities, and the intricat mazes of learning, which breed long disputes and which these men of reason deny by whole sale, though they can give no reason for it, onl suppose that authors have been trumped upo us, interpolated, and corrupted, so that no stres can be laid upon them: though it cannot b shewn, wherein they are so corrupted; whicl in reason, ought to lie upon them to prove, wh alledge it; otherwise, it is not only a precariou but a guilty plea: and the more, that they re frain not to quote books on their side, for whos authority there are no better, or not so goo

grounds. However, you say, it makes your disputes endless, and they go away with noise and clamour; and a boast, that there is nothing, at least nothing certain, to be said on the Christian side. Therefore, you are desirous to find some one topic of reason, which should demonstrate the truth of the Christian religion; and, at the same time, distinguish it from the impostures of Mahomet, and the old Pagan world; that our Deists may be brought to this test, and be either obliged to renounce their reason, and the common reason of mankind, or to submit to the clear proof, from reason, of the Christian religion: which must be such a proof, as no imposture can pretend to, otherwise it cannot prove the Christian religion not to be an imposture. And whether such a proof, one single proof, (to avoid confusion) is not to be found out, you desire to know from me?

And you say, that you cannot imagine but there must be such a proof; because every truth is in itself clear, and one. And therefore, that one reason for it, if it be the true reason, must be sufficient; and if sufficient, it is better than many; for multiplicity confounds, especially to weak judgments.

Sir, you have imposed a hard task upon me; I wish I could perform it. For, though every truth is one; yet our sight is so feeble, that we cannot (always) come to it directly, but by many inferences, and laying of things together.

But I think, that, in the case before us, there is such a proof as you require; and I will set it down as short and as plain as I can.

II. First, then, I suppose, that the truth of the doctrine of Christ, will be sufficietly evinced, if the matters of fact, which are recorded of him in the gospels, be true: for his miracles, if true, do vouch the truth of what he delivered.

The same is to be said as to Moses. If he brought the children of Israel through the Red Sea, in that miraculous manner which is related in Exodus, and did such other wonderful things, as there told of him; it must necessarily follow, that he was sent from God: these being the strongest proofs we can desire; and which every Deist will confess he would acquiesce in, if he saw them with his eyes. Therefore, the stress of this cause, will depend upon the proof of these matters of fact.

1. And the method I will take, is, *First*, To lay down such rules, as to the truth of matters of fact in general, that where they all meet, such matters of fact cannot be false. And then, *Secondly*, To shew, that all these rules do meet in the matters of fact of Moses, and of Christ: and that they do not meet in the matters of fact of Mahomet, of the Heathen deities, or can possibly meet in any imposture whatever.

2. The rules are these.

I. That the matter of fact be such, as that men's outward senses, their eyes, and ears, may be judges of it.

II. That it be done publicly, in the face of the world.

III. That not only public monuments be kept

up in memory of it, but some outward actions be performed.

IV. That such monuments, and such actions, or observances, be instituted, and do commence, from the time that the matter of fact was done.

3. The two first rules, make it impossible for any such matter of fact to be imposed upon men, at the time when such matter of fact was said to be done; because, every man's eyes and senses would contradict it. For example; Suppose any man should pretend, that yesterday, he divided the Thames, in presence of all the people of London, and carried the whole city, men, women, and children, over to Southwark, on dry land; the waters standing like walls, on both sides: I say, it is morally impossible, that he could persuade the people of London, that this was true, when every man, woman, and child, could contradict him, and say, That this was a notorious falsehood; for that they had not seen the Thames so divided, or had gone over on dry land. Therefore, I take it for granted, (and, I suppose, with the allowance of all the Deists in the world) that no such imposition could be put upon men, at the time when such public matter of fact was said to be done.

4. Therefore, it only remains, that such matter of fact might be invented some time after, when the men of that generation wherein the thing was said to be done, are all past and gone; and the credulity of after ages, might be imposed upon, to believe that things were done in former ages, which were not.

And for this, the two last rules secure us, as the two first rules in the former case: for, whenever such a matter of fact came to be invented; if not only monuments were said to remain of it, but likewise, that public actions and observances were constantly used, ever since the matter of fact was said to be done; the deceit must be detected, by no such monuments appearing; and, by the experience of every man, woman, and child, who must know that no such actions, or observances, were ever used by them. For example—Suppose I should now invent a story of such a thing done a thousand years ago; I might, perhaps, get some to believe it: but if I say, that not only such a thing was done, but that, from that day to this, every man, at the age of twelve years, had a joint of his little finger cut off; and that every man in this nation, did want a joint of such a finger; and that this institution was said to be part of the matter of fact done so many years ago, and vouched as a proof and confirmation of it, and as having descended, without interruption, and been constantly practised, in memory of such matter of fact, all along from the time that such matter of fact was done; I say, it is impossible I should be believed in such a case; because every one could contradict me, as to the mark of cutting off a joint of the finger; and that being part of my original matter of fact, must demonstrate the whole to be false.

III. Let us now come to the second point—to shew, that the matters of fact of Moses, and of Christ, have all these rules or marks before-

mentioned; and that neither the matter of fact of Mahomet, or what is reported of the Heathen deities, have the like; and that no imposture can have them all.

1. As to Moses; I suppose it will be allowed me, that he could not have persuaded 600,000 men, that he had brought them up out of Egypt, through the Red Sea; fed them forty years, without bread, by miraculous manna; and the other matters of fact recorded in his books; if they had not been true; because every man's senses, that were then alive, must have contradicted it: and, therefore, he must have imposed upon all their senses, if he could have made them believe it, when it was false, and no such things done. So that here are the first and second of the above-mentioned four marks.

For the same reason, it was equally impossible for him to have made them receive his five books as truth, and not to have rejected them, as a manifest imposture, which told of all these things as done before their eyes, if they had not been so done. See how positively he speaks to them, Deut. xi. 2——8. "And know ye this day: for I speak not with your children, which have not known, and which have not seen the chastisement of the Lord your God, his greatness, his mighty hand, and his stretched-out arm; and his miracles, and his acts, which de did in the midst of Egypt, unto Pharaoh, the king of Egypt, and unto all his land; and what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red Sea to overflow them as

they pursued after you, and how the Lord hath destroyed them unto this day; and what he did unto you in the wilderness, until ye came unto this place; and what he did unto Dathan and Abiram, the sons of Eliah, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance that was in their possession, in the midst of all Israel. But your eyes have seen all the great acts of the Lord, which he did," &c.

From hence we must suppose it impossible that these books of Moses, if an imposture, could have been invented, and put upon the people who were then alive when all these things were said to be done.

The utmost, therefore, that even a *suppose* can stretch to is, That these books were wrote in some age after Moses, and put out in his name.

And to this I say; that if it was so, it was impossible that these books should have been received as the books of Moses, in that age wherein they may have been supposed to have been first invented. Why? Because they speak of themselves as delivered by Moses, and kept in the ark from his time. "And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished; that Moses commanded the Levites which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." Deut. xxxi. 24, 25, 26.—

HARVARD DIVINITY SCHOOL
ANDOVER-HARVARD THEOLOGICAL
LIBRARY

From the collection
of the
UNIVERSALIST HISTORICAL
SOCIETY

THE

COLUMBIAN MISCELLANY;

CONTAINING

A VARIETY OF

IMPORTANT, INSTRUCTIVE,

AND

Entertaining Matter,

CHIEFLY SELECTED OUT OF THE *PHILADELPHIAN MAGAZINES*, PUBLISHED IN *LONDON*, IN THE YEARS 1788 AND 1789,

CALCULATED TO PROMOTE

TRUE RELIGION AND VIRTUE.

Compiled for the Use and Benefit of the

FOLLOWERS OF CHRIST.

BY ABNER KNEELAND.

"AND GOD SAID, LET THERE BE LIGHT: AND THERE WAS LIGHT." *Bible.*

KEENE, *Newhampshire.*
PRINTED BY JOHN PRENTISS, *FOR THE* EDITOR.
1804.

BX
9913
.K5
cop. 2

INTRODUCTION.

KIND READER,

PERMIT me, with the greatest candor and sincerity of heart, to solicit your attention to the importance of that *religion*, which is able to make you wise unto salvation; in the channel of which, all your happiness and felicity flow, both in this life and in that which is to come.

RELIGION is every way calculated for the good of mankind, and the peace of society, and I regret that there has been so much contention, persecution and bloodshed, on its account.

TRUE religion is that *wisdom*, which is from above, which is "First pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy," and therefore cannot be the cause of evil, or of any calamity whatsoever; yet there hath been men in all ages of the world, who, through a false idea about religion, and under a pretence of doing service to GOD and honor to his cause; and being destitute of the *spirit of truth*, which alone consisteth in JESUS CHRIST, have run into the most atrocious crimes, being filled with malignity against all those who did not think and worship exactly with themselves, which hath lead them on to persecution and murder.

THANKS be to GOD! we, the sons and daughters of Columbia, have hitherto been in a good degree preserved from these calamities! yet, we have reason to fear, and it evidently appears, that the same spirit of antichrist, which persecuted the primitive christians, reigneth too much among us. It creepeth into religious societies, maketh divisions, and disturbeth the peace thereof; and therefore ought to be suppressed by every true follower of CHRIST. The same *spirit* that hanged the *Friends* (called Quakers) in New-England, would now hang a *Universalist*, if the civil authority did not prevent it.

BUT, blessed be GOD! we have reason to believe, that this "Man of sin" will be destroyed. The time is fast approaching when the kingdom of CHRIST shall cover the whole earth as the waters cover the seas. "For the earth shall be filled with the knowledge of the glory of the LORD." Hab. ii. 14. "As truly as I live, all the earth shall be filled with the glory of the LORD." Numb. xiv. 21. "For from the rising of the sun to the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the Heathen, saith the LORD of Hosts." Mal. i. 11. "They shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD; for all shall know me from the least of them unto the greatest of them, saith the LORD; for I will forgive their iniquity, and remember their sin no more." Jer. xxxi. 34.

THESE passages, with many others that might be mentioned, sufficiently prove that the knowledge of GOD shall be universal, and as this time has never been since the creation of man (or at least since the *fall*) we have abundant reason to believe that it yet remains to be fulfilled. And a glorious and blessed time it will be: When all shall be harmony and love: No contention, no contradiction in the public instructions: "Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the LORD shall bring again Zion." Isa. lii. 8.

MY youth and inexperience forbid my making any attempt to confute any false ideas about religion; yet I am determined to hold up the light of the gospel in as plain terms as I possibly can, according to my understanding and the best of my abilities; and proclaim the glad news of salvation in and thro' JESUS CHRIST, as it becometh all those who follow him and love his appearing. "For there is none other name under heaven, given among men, whereby we must be saved," but in and through the name of JESUS CHRIST, "Who gave himself a ransom for all, to be testified in due time." Acts iv. 12. 1 Tim. ii. 6.

I SAY therefore, with the Apostle, "I am determined not to be ashamed of the gospel of CHRIST; for it is the power of GOD unto salvation, to every one that believeth." Rom. i. 16.

CHRIST commanded his disciples to "Preach the gospel to every creature." Mark xvi. 15.

Instead of which, do not many go about at this day, preaching their own sentiments about the gospel, while they neglect the gospel itself?—The gospel knows of no sentiment but one, which is, "JESUS CHRIST, and him crucified." 1 Cor. ii. 2. "Other foundation can no man lay than that is laid, which is JESUS CHRIST. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble: Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward; if any man's work shall be burnt he shall suffer loss; but he himself shall be saved; yet so as by fire." 1 Cor. iii. 11—15. Now to build upon the foundation of CHRIST, is, not only to hear his word, and to attend to the outward ordinances and externals of religion; but to do his work, that is, to have religion internally, and from the heart, to yield obedience to all the commandments of CHRIST, and imitate him in all his imitable perfections.

CHRIST, at the conclusion of his sermon on the mount, saith, "Whoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand." Mat. vii. 24, 26. The house, which was built upon the rock (or CHRIST) stood all

the tempests of the storm; while the one, which was built upon the sand (or the vanities of this world) fell, and "Great was the fall of it." Thus we may see the importance of building our faith upon a good foundation; and the folly of contending about the form of religion, whilst we neglect the power. The foolish virgins had lamps as well as the wise, but being destitute of oil (or grace in their hearts) their lamps (or outward forms of religion), could do them no good.

It cannot be expected, at this day, while so much darkness, superstition and tradition prevail in the land, that all will be brought to think exactly alike, in regard to matters of religion; yet I cannot see why we may not have the freedom, to enjoy our own opinions, and worship God according to the dictates of our own consciences, with a free volition to believe the scriptures, according as we may understand them, from time to time, and also to alter our opinions, whenever light makes it manifest to our understandings, that we have embraced an error, respecting things past, present, or to come. I would not be understood, that by this freedom, any one ought to be allowed, under a notion of religion, to disturb the peace of society, violate the laws of the land, or in any way molest another, in his person or property; for, "A good man, out of the good treasure of the heart, bringeth forth good things." Mat. xii. 35. And if a man's conduct is evil, we have a right to believe, that his heart is so too; for, "The tree is known by its fruit;" and, "Out of the

abundance of the heart, the mouth speaketh."

VARIOUS have been the ideas, in regard to a future state; some have denied its existence; and have supposed that the soul is begotten or created with the body, and as the body increases in strength, the powers and faculties of the soul, or those intellectual faculties, are similar, until they come to maturity; then, as the body grows weak and feeble, the intellectual faculties decline, until both go to dissolution together, the one to corruption, and the other to annihilation: But this idea is not very prevalent. The greater part of mankind believe in a future state of existence, and a state of rewards and punishments. This appears to be a general idea, even among the Heathens, or those who have nothing but the dim light of nature (as some term it, but rather the secret whisperings of the *Spirit of Truth*) to direct them.

BUT notwithstanding this being a general idea, that the righteous shall be rewarded, or saved, and the wicked punished, or condemned; yet alas! how many different opinions there are respecting the glorious *plan* of salvation, and the extensibility and duration of the sufferings of the wicked; even among those who live under the light of the gospel, and profess to be christians. Yet they all profess to believe the scriptures, and will appeal to CHRIST, as the only foundation, and chief corner stone, on which they place all their hopes of salvation.

I MIGHT here go on to speak more particularly of some of the different sentiments and de-

nominations ; but they are so numerous, and so well known, that I shall not trouble my readers with them ; but shall pass over the whole, by just observing, that notwithstanding they all may contain some truths, yet I believe it must be granted, and in due time will be made to appear, that any idea falls short of the whole truth, which leaves any beings, who were brought into existence by the almighty power of GOD, to rue their existence in endless woe and misery ! where they will continually breathe out curses and blasphemous oaths against their Creator, or else sink down in eternal despair !* Oh, surprising grace, and boundless love ! which is shed abroad in JESUS CHRIST ! not to save us in our sins, but from our sins ! " If we confess and forsake our sins, he is *faithful* and *just*, to for-

* I would here note, that I believed these ideas for several years before I ever made them public ; and finally I covenanted with, and joined a Baptist Church (as there was no Universal Society near, and I saw nothing in the way, but what I could travel with them in fellowship) for I viewed it to be a privilege to be under the watchful care of some church or other. But when I began to preach, my sentiments began to be more publicly known. But they created a wound in the breasts of my brethren that I did not expect. But not to mention all the trials which I have experienced and passed thro' on this account, I finally concluded that I must only hold the doctrine as a private sentiment of my own, and I would say but a little about it, rather than to lay a stumbling block ; or do any thing whereby my brother should be offended But some of my brethren were unwilling to let me have the privilege to enjoy my own opinion (unless I could think as they did) and therefore stirred up the minds of the brethren, until they saw fit to admonish me for holding, to what they called, erroneous principles. I considered myself to be in such union with them, that I could not help feeling a regret ; to think it must be broken, in any way whatsoever ; but I now feel to bless GOD that they dealt with me as they did ; for it has not broken the union on my part, but it has set me at perfect liberty ; and I now feel to be in union with every follower of CHRIST, of every denomination under heaven.

give us our sins, and to cleanse us from all unrighteousness." And the gospel containeth the *light* which will cause us to repent of our sins and sorrow for them after a godly sorrow.—CHRIST is the true *light*, "That lighteth *every man* that cometh into the world." Who can help mourning for sin, when they behold this *light*? By this *light*, we gain a knowledge of the LORD, "Whom, to know aright, is ETERNAL LIFE! already begun in the *soul*." And wherever the LORD hath begun a good work, he will surely carry it on to perfection. "The pleasure of the Lord shall prosper in his hand." "As I live saith the LORD GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live."

IT cannot be expected, that a finite being, while here in the flesh, will ever be able to see through the *Divine Plan*, so as to remove every doubt and obstacle from the mind; and if it could be comprehended by man, language would be too feeble to set forth in full splendor, the glorious and sublime system of Divinity. It was planned in *infinite wisdom*, and nothing short of the *Spirit of* GOD, is able to communicate it to the understanding of man. No wonder St. *Paul* (when he was in CHRIST, caught up into *paradise*, or the *third heaven*) heard unspeakable words, which was not lawful for a man to utter. How could they be uttered by *man*, when they were *unspeakable*?

BUT shall we, because we cannot comprehend the *whole system*, and see all at once its *beauty* and *harmony*, never try to gain any *spiritual*

knowledge of it? No, let us search the scriptures daily, and compare *spiritual things* with *spiritual*, and pray to GOD for light and understanding, laying aside all prejudice, and traditions of men, so that we may be enabled to obtain the plain tenor and meaning of the word of GOD; and in this way we shall grow in *faith*, and in the knowledge of the *truth*, and travel on from one degree of *grace* to another, until we arrive at the perfect man in CHRIST JESUS.

I HAVE thought of late, that I never should attempt to vindicate the doctrine of *Universal Salvation*, nor any other principle whatever; but only to proclaim the glad news of salvation, in and thro' a glorious *Mediator*, and to set forth the danger of living in the paths of sin, and the blessings that were promised to those who pursued a contrary course of virtue and piety. But seeing the doctrine very much abused by many; some preaching the principle (being charmed, as it were with the pleasing sound of the name) without leading people into the true theory of it, and without teaching men the necessity of breaking off their sins by righteousness, and their iniquities by turning unto the LORD, in order to enjoy CHRIST, as their Saviour; while others, by being prejudiced against it, have treated it with contempt, as though it was a very heinous and licentious doctrine: therefore, I feel constrained to declare the whole truth as it is in JESUS, according as I understand the scriptures.

AND considering my youth and inferior abilities, in knowledge and grace, I knew of no

way in which I could contribute more to the good of mankind in general, than to republish the productions of those men who have been esteemed eminent, for their religion and piety, and whose works have heretofore been attended with the blessing of GOD, in bringing many out of nature's darkness into GOD's marvellous light, and turning many from sin unto holiness.

THE *Philadelphian Magazines* fell into my hands about nine months ago. I found them to contain many important subjects, all of which appeared to be written with that candor which becometh a christian. They were published in London, and but a very few volumes had ever been brought to this country, and it was very uncertain whether any more would ever arrive from thence: Therefore I thought it would be very advantageous to the people of the United States, to have a part of them reprinted. I have endeavored to select out the most important subjects, and have arranged them in such order as naturally to lead the mind into the truths contained therein.

I SHALL now conclude what I have to write by way of introduction, by setting forth, as briefly as possible, the present state of my mind, concerning the glorious plan of *salvation*. I cannot give but the outlines, and shall only give them as my opinion, without attempting to prove the same, by scripture or reason, and leave them for the reader's contemplation.

BUT before I enter upon the subject, let me observe, that *eternal truth* will stand, notwithstanding I may write or think and others believe

what they will. "*The council of God is sure,*" whether I stand or fall.

1. THERE is ONE, Great and Incomprehensible, Omnipotent and Allwise JEHOVAH; who is the source of all goodness; the Author of all Creation, whether natural or spiritual, animate, or inanimate; and who eternally was, what he eternally will exist to be, GOD over all, blessed for evermore.

2. IT hath pleased GOD, for the accomplishment of his glorious purposes, to act in three different spheres, as, Father, Son, and Holy Ghost; and as such, to fulfil the offices and capacities of each, separately and distinctly, and yet all three to agree in one GOD.*

3. GOD hath created all worlds for himself, and to make a display of his glory; all of which are fixed by his eternal decree, which so planned the great system of nature, that it will roll on the wheels of time, until all his glorious purposes are accomplished.

4. HE hath endued all the animal creation with volition, and the power of action, suitable

* There have been various ideas respecting the doctrine of the Trinity, and I find that Divines are not fully agreed in it at this day. Some suppose that CHRIST had no pre-existence, before he existed in the womb of the Virgin *Mary*, conceived by the Holy Ghost, or the power of the Most High, and in that capacity he was a *Child born*; which was a holy or spiritual Child. That he took to himself flesh and blood, when he entered on his public ministry; and then he was a *Son given*. "The Word became flesh and dwelt among us." And the government was not placed upon his shoulders, until after his resurrection; then he was called, *Wonderful, Counsellor*, the *Mighty* GOD, the *Everlasting Father*, and the *Prince of Peace*. And as it was said, he was a Lamb slain, from the foundation of the world; this only consisted in the mind and will of GOD, who spake of things that were not, as though they were; because infinite wisdom had ordered it so to be.

to their several spheres and capacities: and hath distinguished the rational part of the creation, to wit, *man*, in a peculiar manner; by giving him a soul which is capable of receiving spiritual light and knowledge; and which governs all his actions, and will eternally exist either in happiness or misery.

5. MAN being thus circumstanced, as he existed in the mind of GOD, even before he was created (for he must, of necessity, exist in the mind and will of GOD, previous to his creation, or he could never have existed at all) being ignorant of good or evil, having power to obey, yet more liable to fall, CHRIST the Son of GOD undertook the work of reconciliation (now properly called salvation) and thus became *Mediator*.

6. THE devil, or spirit of antichrist, seeing the great blessings that were preparing for man, and the high honors which would likely be conferred upon him, breathed out his malignity against the ETERNAL THREE; for which reason he was thrust down to the earth; and was permitted to make war with the woman and her seed, for the space of a "Time and times and half a time," or during CHRIST's mediatorial kingdom.

7. MAN being placed upon the stage of action and exposed to the temptations of Satan, soon transgressed the holy commandment of the LORD, became acquainted with sin, and of consequence, guilt and misery ensued, by which he lost that sweet communion and enjoyment of GOD, with which he was created. His soul as well as his body felt the curse, and as his blood

became tainted with sin, it polluted all his posterity; for which reason, "Man is born unto trouble, as the sparks fly upward."

8. But Christ, as he undertook the work of redemption, hath entered on his divine mission, and laid the foundation thereof, which the gates of hell cannot prevail against; by passing through every state, he has secured to himself power and dominion; to overthrow all the arts and wiles of the devil, conquer death, subdue sin, and finally reconcile the world unto himself, having destroyed the enmity thereof: And hath left us a glorious example for our faith and practice.*

* I cannot express my mind in full, on this beautiful and sublime subject, for the want of language. The glorious plan of salvation, taken in a spiritual view, far surpasses my comprehension. When I take a retrospective view of the grand system of creation, and then look forward to the final reconciliation of *all things*, O how I want words to express my ideas! It exceeds in magnitude any thing that I can write, as far as the great system of the planetary worlds doth surpass the small atmosphere of this earth! Some people argue, that if God created man with a design to make him good and happy, in the service of God; and now man has rebelled against his Maker, and become sinful, and consequently miserable; he has therefore frustrated the designs of the Almighty: but it is my opinion that if all the powers of earth and hell should unite and combine together with a design to overthrow the plan of salvation, or the kingdom of Christ, or even to make one soul eternally miserable; they could have no more tendency towards promoting their design, than the small struggles of an ant, by impinging against the earth, would tend towards the removing of it out of its place, and rushing it to the sun, with a design to burn the inhabitants thereof! But notwithstanding that it is not in the power of any created being, nor all of them united together, to alter the *Divine Plan*, in the least degree; yet as God is every where present, at all times, and filleth all immmensity, he taketh notice of all sin and transgression, however secretly committed, and will most assuredly punish all transgressors according to the just demerit of their crimes. Yet saith the Lord by the prophet, "I will not contend forever, neither will I be always wroth, for the spirit should fail before me and

And there was a copy of this book, to be left likewise with the king. "And it shall be when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law, in a book, out of that which is before the priests, the Levites. And it shall be with him, and he shall read therein, all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes to do them." Deut. xvii. 18, 19.

Here you see, that this book of the law speaks of itself—not only as an history, or relation of what things were then done; but as the standing, and municipal law and statutes of the nation of the Jews, binding the king as well as the people.

Now, in whatever age after Moses you will suppose this book to have been forged, it was impossible it could be received as truth; because it was not then to be found, either in the ark, or with the king, or any where else: for, when first invented, every body must know, that they had never heard of it before.

And therefore, they could less believe it to be the book of their statutes, and the standing law of the land, which they had all along received, and by which they had been governed.

Could any man, now at this day, invent a book of statutes, or acts of parliament for England, and make it pass upon the nation as the only book of statutes they had ever known?—As impossible was it for the books of Moses (if they were invented in any age after Moses) to have been received for what they declare them-

selves to be, viz. the statutes and municipal law of the nation of the Jews; and to have persuaded the Jews, that they had owned and acknowledged these books all along, from the day of Moses, to that day in which they were first invented: that is, that they had owned them, before they had ever so much as heard of them. Nay, more, the whole nation must, in an instant, forget their former laws and government, if they could receive these books, as being their former laws. And they could not otherwise receive them, because they vouched themselves so to be. Let me ask the Deists but this one short question;—Was there ever a book of sham laws, which were not the laws of the nation, palmed upon any people, since the world began? If not, with what face can they say this of the book of the laws of the Jews? Why will they say that of them, which they confess impossible in any nation, or among any people?

But they must be yet more unreasonable.—For the books of Moses have a further demonstration of their truth, than even other law books have; for they not only contain the laws, but give an historical account of their institution, and the practice of them from that time: As of the passover, in memory of the death of the first born in Egypt:* and that the same day, all the first born of Israel, both of man and beast, were, by a perpetual law, dedicated to God; and the Levites taken for all the first born of the children of Israel: That Aaron's rod, which budded, was kept in the ark, in memory of the re-

* Numbers viii. 17, 18.

bellion, and wonderful destruction of Korah, Dathan and Abiram; and, for the confirmation of the priesthood to the tribe of Levi: As likewise, the pot of manna, in memory of their having been fed with it forty years in the wilderness: That the brazen serpent was kept (which remained to the days of Hezekiah. 2 Kings xviii. 4.) in memory of that wonderful deliverance, by only looking upon it, from the biting of the fiery serpent. Numb. xxi. 9. The feast of Pentecost, in memory of the dreadful appearance of God upon mount Horeb, &c.

And besides these remembrances of particular actions and occurrences, there were other solemn institutions, in memory of their deliverance out of Egypt, in the general, which included all the particulars: as of the sabbath, Deut. v. 15; their daily sacrifices, and yearly expiation; their new moons; and several feasts and fasts. So that there were *yearly*, *monthly*, *weekly*, *daily*, remembrances and recognitions of these things.

And not only so, but the books of the same Moses, tell us, that a particular tribe (of Levi) was appointed and consecrated by God, as his priests; by whose hands, and by none other, the sacrifices of the people were to be offered, and these solemn institutions to be celebrated: That it was death for any other to approach the altar: That their high-priest wore a glorious mitre, and magnificent robes of God's own contrivance; with the miraculous Urim and Thummim in his breast-plate, whence the divine res-

ponses were given:* That, at his word, the king, and all the people, were to go out, and to come in: That these Levites were likewise the chief judges, even in all civil causes; and that it was death to resist their sentence.† Now, whenever it can be supposed, that these books of Moses were forged, in some ages after Moses, it is impossible they could have been received as true, unless the forgers could have made the whole nation believe, that they had received these books from their fathers; had been instructed in them when they were children, and had taught them to *their* children: moreover, that they had all been circumcised, and did circumcise their children, in pursuance to what was commanded in these books; that they had observed the yearly passover, the weekly sabbath, the new moons, and all these several feasts, fasts, and ceremonies, commanded in these books; that they had never eaten any swine's flesh, or other meats prohibited in these books; that they had a magnificent tabernacle, with a visible priesthood to administer in it, which was confined to the tribe of Levi; over whom was placed a glorious high-priest, clothed with great & mighty prerogatives; whose death only could deliver those that were fled to the cities of refuge;‡ and that these priests were their ordinary judges, even in civil matters: I say, was it possible, to have persuaded a whole nation of men, that they had known & practised all these things, if they had not done it? Or, *secondly*, to have

* Numbers xxvii. 21. † Deut, xvii. 8, 13. 1 Chron. xxiii. 4.
‡ Numbers xxxv. 25, 28.

received a book for truth, which said, they had practised them, and appealed to that practice? So that here are the third and fourth of the marks above-mentioned.

But now, let us descend to the utmost degree of supposition; viz. That these things were practised before the books of Moses were forged; and that these books did only impose upon the nation, in making them believe that they had kept these observances, in memory of such and such things, as were inserted in those books.

Well, then, let us proceed upon this supposition, however groundless, And now, will not the same impossibilities occur, as in the former case? For, *first*, This must suppose that the Jews kept all these observances, in memory of nothing; or without knowing any thing of their original, or the reason why they kept them:—whereas, these very observances did express the ground and reason of their being kept; as the passover, in memory of God's passing over the children of the Israelites, in that night wherein he slew all the first born of Egypt; and so of the rest. But,

Secondly, Let us suppose, contrary both to reason and matter of fact, that the Jews did not know any reason at all why they kept these observances; yet was it possible to put it upon them, that they had kept these observances, in memory of what they had never heard of before that day, whensoever you will suppose that these books of Moses, were first forged? For example; Suppose I should now forge some roman-

tic story, of strange things, done a thousand years ago; and in confirmation of this, should endeavor to persuade the Christian world, that they had, all along, from that day to this, kept the first day of the week in memory of such an hero, an Apollonius, a Barcosbas, or a Mahomet; and had all been baptized in his name, and swore by his name, and upon that very book, (which I had then forged, and which they never saw before) in their public judicature; that this book was their gospel, and law, which they had ever since that time, these thousand years past, universally received and owned, and none other: I would ask any Deist, whether he thinks it possible that such a cheat could pass, or such a legend be received, as the gospel of Christians?—and that they could be made believe, that they never had had any other gospel? The same reason is as to the books of Moses; and must be as to every matter of fact, which has all the four marks before-mentioned. And these marks secure any such matter of fact, as much from being invented and imposed in any after ages, as at the time when such matters of fact were said to be done.

Let me give one very familiar example more, in this case. There is the Stonehenge, in Salisbury Plain; every body knows it; and yet, none knows the reason why those great stones were set there, by whom, or in memory of what.

Now, suppose I should write a book, to-morrow; and say there, that these stones were set up by Hercules, Polyphemus, or Garagantua, in

memory of such and such of their actions; and for a further confirmation of this, should say in this book, that it was written at the time when such actions were done; and by the very actors themselves, or eye-witnesses; and that this book had been received as truth, and quoted by authors of the greatest reputation, in all ages since: moreover, that this book was well known in England, and enjoined by act of parliament, to be taught our children, and that we did teach it to our children, and had been taught it ourselves, when we were children: I ask any Deist, whether he thinks this could pass upon England? and whether, if I, or any other person should insist upon it, we should not, instead of being believed, be sent to Bedlam?

Now, let us compare this with the Stonehenge, as I may call it, or twelve great stones, set up at Gilgal; which is told in the fourth chapter of *Joshua*. There it is said, (verse 6) that the reason why they were set up, was, that when their children in after ages, should ask the meaning of it, it should be told them.

And the thing, in memory of which they were set up, was such as could not possibly be imposed upon that nation, at that time when it was said to be done; it was as wonderful and miraculous as their passage thro' the Red Sea—

And, withal, free from a very poor objection, which the Deists have advanced against that miracle of the Red Sea: thinking to solve it by a spring-tide, with the concurrence of a strong wind, happening at the same time, which

left the sand so dry, as that the Israelites, being all foot, might pass through the oozy places and holes, which it must be supposed, the sea left behind it: but, that the Egyptians being all horse and chariots, stuck in these holes, and were entangled, so as that they could not march so fast as the Israelites: and, that this was all the meaning of its being said, that God took off their (the Egygtians) chariot wheels, that they drove them heavily. So that they would make nothing extraordinary, at least not miraculous, in all this action.

This is advanced in Le Clerc's Dissertations upon Genesis, lately printed in Holland. And that part, with others of the like tendency, endeavoring to resolve other miracles; as that of Sodom and Gomorrah, &c. into the mere natural causes, are put into English, by the well-known T. Brown, for the *edification* of the Deists in England.

But these gentlemen have forgot, that the Israelites had great herds of many thousand cattle with them; which would be apter to stray, and fall into those holes and oozy places in the sand, than horses, with riders who might direct them.

But such precarious and silly suppositions, are not worth the answering. If there had been no more in this passage thro' the Red Sea, than that of a spring tide, &c. it had been impossible for Moses to have made the Israelites believe that relation given of it in Exodus;—with so many particulars, which themselves saw to be true.

And all those scriptures, which magnify this action, and appeal to it as a full demonstration of the miraculous power of God, must be reputed as romance, or legend.

I say this, for the sake of some Christians, who think it no prejudice to the truth of the Holy Bible, but rather an advantage, as rendering it more easy to be believed, if they can solve whatever seems miraculous in it, by the power of second causes; and so to make all, as they speak, natural and easy. Wherein, if they could prevail, the *natural* and *easy result* would be, not to believe one word, in all those sacred oracles: for, if things be not as they are told in any relation, that relation must be false; and if false in part, we cannot trust to it, either in whole or in part.

Here are to be excepted, mis-translations, and errors, either in the copy or press. But, where there is no room for supposing of these; as, where all copies do agree; there, we must either receive all, or reject all: I mean, in any book that pretends to be written from the mouth of God; for, in other common histories, we may believe part, and reject part, as we see cause.

But to return. The passage of the Israelites over Jordan, in memory of which those stones at Gilgal were set up, is free from all those little carpings before-mentioned, that are made as to the passage through the Red Sea; for, notice was given to the Israelites, the day before, of this great miracle to be done, *Josh.* iii. 5. It was done at noon-day, before the whole nation. And

when the waters of Jordan were divided, it was not at any low ebb, but at the time when that river overflowed all its banks, ver. 15. And it was done, not by winds, or in length of time, which winds must take to do it; but all on the sudden: As soon "as the feet of the priests that bare the ark, were dipped in the brim of the water; (then) the waters which came down from above, stood and rose up upon an heap, very far from the city Adam, that is beside Zaretan; and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over, right against Jericho." The priests stood in the midst of Jordan, until all the armies of Israel had passed over. "And it came to pass, when the priests that bare the ark of the covenant of the Lord, were come up out of the midst of Jordan, and the soles of the priests' feet were lift upon the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as they did before. And the people came up out of Jordan, on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho. And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal. And he spake unto the children of Israel, saying; When your children shall ask their fathers, in time to come, saying, What mean these stones? then ye shall let your children know; saying, Israel came over this Jordan, on dry land. For the Lord your God dried up the waters of Jordan from before you, until ye were passed over, as the Lord your God did to the Red Sea; which

he dried up from before us, until we were gone over: that all the people of the earth might know the hand of the Lord, that it is mighty: that ye might fear the Lord your God, forever:" Ch. iv. from ver. 18.

If the passage over the Red Sea, had been only taking advantage of a spring-tide, or the like; how would this teach all the people of the earth, that the hand of the Lord was mighty! How would a thing no more remarkable, have been taken notice of through all the world! How would it have taught Israel to fear the Lord; when, they must know, that, notwithstanding all these big words, there was so little in it! How could they have believed, or received a book as truth, which they knew told the matter so far otherwise from what it was!

But, as I said, this passage over Jordan, which is here compared to that of the Red Sea, is free from all those cavils that are made as to the Red Sea; and is a further attestation to it, being said to be done in the same manner as was that of the Red Sea.

Now, to form our argument, let us suppose there never was any such thing as that passage over Jordan; that these stones at Gilgal were set up on some other occasion, in some after age; and then that some designing man invented this book of *Joshua*, and said it was written by Joshua at that time; and gave this stonage at Gilgal for a testimony of the truth of it: Would not every body say to him, We know the stonage at Gilgal; but we never heard before of

this reason for it, nor of this book of *Josbua*: Where has *it* been all this while? and where, and how came you, after so many ages to find it? Besides, this book tells us, that this passage over Jordan was ordained to be taught to our children, from age to age; and therefore, that they were always to be instructed in the meaning of that stonage at Gilgal, as a memorial of it: but we were never taught it when we were children, nor did ever teach our children any such thing: and it is not likely *that* could have been forgotten, while so remarkable a stonage did continue, which was set up for that, and no other end.

And if, for the reasons before given, no such imposition could be put upon us as to the stonage in Salisbury Plain; how much less could it be as to the stonage at Gilgal.

And if, where we know not the reason of a bare naked monument, such a sham reason cannot be imposed; how much more is it impossible to impose upon us, in actions and observances which we celebrate in memory of particular passages! How impossible to make us forget those passages which we daily commemorate, and persuade us, that we had always kept such institutions in memory of what we never heard of before; that is, that we knew it before we knew it!

And if we find it thus impossible for an imposition to be put upon us, even in some things which have not all the four marks before mentioned; how much more impossible is it, that

any deceit should be in that thing where all the four marks do meet?

This has been shewed, in the first place, as to the matters of fact of Moses.

2. Therefore I come now, *secondly*, to shew, that, as in the matters of fact of Moses, so likewise all these four marks do meet in the matters of fact which are recorded in the gospel of our blessed Saviour. And my work herein will be the shorter; because all that is said before, of Moses and his books, is every way applicable to Christ and his gospel. His works and miracles are there said to be done publicly, in the face of the world; as he argued to his accusers; *I spake openly to the world, and in secret have I said nothing*. John xviii. 20. It is told, Acts ii. 41. that three thousand at one time; and, Acts, iv. 4. that above five thousand, at another time, were converted, upon conviction of what themselves had seen, what had been done publicly before their eyes, wherein it was impossible to have imposed upon them. Therefore, here were the two first of the rules before mentioned.

Then for the two second. Baptism and the Lord's supper, were instituted as perpetual memorials of these things: and they were not instituted in after ages, but at the very time when these things were said to be done; and have been observed without interruption, in all ages, through the whole Christian world; down all the way, from that time to this. And Christ himself did ordain apostles, and other ministers of his gospel, to preach, & administer these sacraments, and to govern his church; and that al-

ways, even unto the end of the world.* Accordingly they have continued by regular succession, to this day; and, no doubt, ever shall, while the earth shall last. So that the Christian clergy are as notorious a matter of fact, as the tribe of Levi among the Jews. And the gospel is as much a law to the Christians, as the book of Moses to the Jews; and it being part of the matters of fact related in the gospel, that such an order of men were appointed by Christ, and to continue to the end of the world; consequently, if the gospel was a fiction, and invented (as it must be) in some ages after Christ; then, at that time, when it was first invented, there could be no such order of clergy as derived themselves from the institution of Christ; which must give the lie to the gospel, and demonstrate the whole to be false. And the matters of fact of Christ, being pressed to be true, no otherwise than as there was, at that time, (whenever the Deists will suppose the gospel to be forged) not only public sacraments of Christ's institution, but an order of clergy likewise, of his appointment to administer them; and it being impossible there could be any such things before they were invented, it is as impossible that they should be received when invented. And therefore, by what was said above, it was as impossible to have imposed upon mankind in this matter, by inventing of it in after ages, as at that time when those things were said to be done.

3. The matters of fact of Mahomet, or what is fabled of the Heathen deities, do all want some

* Matthew xxviii. 20.

of the aforesaid four rules, whereby the certainty of matters of fact is demonstrated. First, For Mahomet; he pretended to no miracles, as he confesses in his alcoran, chap. 6, &c. and those which are commonly told of him, pass among the Mahometans themselves but as legendary fables; and as such, are rejected by the wise and learned among them; just as the legends of their saints are, in the church of Rome. See Dr. Prideaux's Life of Mahomet, p. 34.

But, in the next place, those which are told of him, do all want the two first rules before mentioned. For his pretended converse with the moon; his *Mersa*, or night-journey from Mecca to Jerusalem, and thence to Heaven, &c. were not performed before any body. We have only his own word for them. And they are as groundless as the delusions of Fox, or Muggleton, among ourselves.

The same is to be said in the second place, of the fables of the Heathen gods; of Mercury's stealing sheep, Jupiter's turning himself into a bull, and the like: besides the folly and unworthiness of such senseless pretended miracles.—And moreover, the wise among the Heathen did reckon no otherwise of these but as fables, which had a mythology or mystical meaning in them; of which several of them have given us the *rationale*, or explication. And it is plain enough, that Ovid meant no other by all his metamorphoses.

It is true, the Heathen deities had their priests: they had likewise feasts, games, and other public institutions in memory of them.—

But all these want the fourth mark, *viz.* That such priesthood and institutions should commence from the time that such things as they commemorate were said to be done; otherwise, they cannot secure after ages from the imposture, by detecting it at the time when first invented, as hath been argued before. But the *Bachanalia*, and other Heathen feasts, were instituted many ages after what was reported of these gods was said to be done, and therefore can be no proof of them. And the priests of Bacchus, Apollo, &c. were not ordained by these supposed gods, but were appointed by others, in after ages, only in honor of them. And therefore, these orders of priests, are no evidence to the truth of the matters of fact which are reported of their gods.

IV. Now to apply what has been said, you may challenge all the Deists in the world to shew any action that is fabulous, which has all the four rules or marks before mentioned. No; it is impossible. And to resume a little what is spoke to before, the histories of Exodus, and the gospel, could never have been received, if they had not been true; because the institution of the priesthood of Levi, and of Christ, of the sabbath, the passover, of circumcision, of baptism, and the Lord's supper, &c. are there related, as descending all the way down from those times, without interruption. And it is full as impossible, to persuade men that they had been circumcised, baptized, had circumcised, or baptized their children, celebrated passovers, sabbaths, sacraments, &c. under the government and administration of a certain order of

priests, if they had done none of these things, as to make them believe that they had gone through seas upon dry land, seen the dead raised, &c.—And without believing of these, it was impossible that either the law or the gospel could have been received.

And the truth of the matters of fact of Exodus and the gospel, being no otherwise pressed upon men than as they have practised such public institutions, it is appealing to the senses of mankind for the truth of them: and makes it impossible for any to have invented such stories in after ages, without a palpable detection of the cheat, when first invented; as impossible as to have imposed upon the senses of mankind, at the time when such public matters of fact were said to be done.

V. I do not say, that every thing which wants these four marks, is false; but, that nothing can be false which includes them all.

There is no manner of doubt that there was such a man as Julius Cæsar—that he fought at Pharsalia, was killed in the senate-house; and many other matters of fact of ancient times, though we keep no public observances in memory of them.

But this shews, that the matters of fact of Moses, and those of Christ, have come down to us better guarded than any other matters of fact, how true soever.* [GLORY TO GOD!]

And yet our Deists, who would laugh any

* What must be the guilt of a determined Deist! Oh, that the terrific words of a gentle Saviour, might reach such men!—"Ye "Vipers, HOW CAN ye escape the damnation of Hell!"

man out of the world, as an irrational brute, that should offer to deny Cæsar or Alexander, Homer or Virgil, their public works and actions; do, at the same time, value themselves as the only men of wit and sense, of free, generous and unbiassed judgments, for ridiculing the histories of Moses and Christ, that are infinitely better attested, and guarded with sure marks, which the others want!

VI. Besides, that the importance of the subject would oblige all men to enquire more narrowly into the one than the other. For what consequence is it to me, or to the world, whether there was such a man as Cæsar; whether he beat, or was beaten at Pharsalia: whether Homer or Virgil wrote such books; and whether what is related in the Iliads, or Eneids, be true, or false? It is not two-pence up or down, to any man in the world. And therefore, it is worth no one's while to enquire into it, either to oppose or justify the truth of these relations.

But, our very *souls* and *bodies*, both *this life*, and *eternity*, are concerned in the truth of what is related in the Holy Scriptures; and therefore, men would be more inquisitive to search into the truth of these than of any other matters of fact; examine and sift them narrowly, and find out the deceit, if any such could be found: for it concerned them *nearly*, and was of the last importance to them.

How unreasonable, then, is it to reject these mattters of fact, so sifted, so examined, and so attested, as no other matters of fact in the world ever were; and yet to think it the most highly

unreasonable, even to madness, to deny other matters of fact, which have not the thousandth part of their evidence, and are of no consequence to us at all, whether true or false!

VII. There are several other topics, from whence the truth of the Christian religion is evinced, to all who will judge by reason, and give themselves leave to consider: As the improbability that ten or twelve poor illiterate fishermen, should form a design of converting the whole world to believe their delusions; and the impossibility of their effecting it, without force of arms, learning, oratory, or any one visible thing that could recommend them; and to impose a doctrine quite opposite to the lusts and pleasures of men, and all worldly advantages or enjoyments; & this in an age of so great learning and sagacity, as that wherein the gospel was first preached: That these apostles should not only undergo all the scorn and contempt, but the severest persecutions, and most cruel deaths, that could be inflicted, in attestation to what themselves knew to be a mere deceit and forgery, of their own contriving. Some have suffered for errors which they *thought* to be *truth*; but never any for what themselves *knew* to be *lies*. And the apostles must know what they taught to be lies, if it was so; because they spoke of those things which they said they had both seen and heard, had looked upon, and handled with their hand, &c.*

Neither can it be said, that they perhaps might have proposed some temporal advantages;

* Acts, iv. 20. 1 John, i. 1.

to themselves, but missed of them, and met with sufferings instead of them: for if it had been so, it is more than probable, that when they saw their disappointment, they would have discovered their conspiracy; especially when they might not only have saved their lives, but got great rewards for doing of it. How improbable, then, is it, that not one of them should ever have been brought to do this!

But this is not all. For they tell us, that their Master bid them expect nothing but sufferings in this world. This is the tenor of all that gospel which they taught: and they told the same to all whom they converted. So that here was no disappointment.

For, all that were converted by them, were converted upon the certain expectation of sufferings, and bidden prepare for it. Christ commanded his disciples to take up their cross daily, and follow him; and told them, that in the world they should have tribulation; that whoever did not forsake father, mother, wife, children, lands, and their very lives, could not be his disciples; that he who sought to save his life in this world, should lose it in the next.

Now, that this despised doctrine of the cross should prevail so universally, against the allurements of flesh and blood, and all the blandishments of this world; against the rage and persecution of all the kings and powers of the earth; must shew its original to be divine, and its protector almighty. What is it else could conquer without arms; persuade without rhet-

oric; overcome enemies, disarm tyrants, and subdue empires, without opposition?

VIII. We may add to all this, the testimonies of the most bitter enemies and persecutors of Christianity, both Jews and Gentiles, to the truth of the matter of fact of Christ; such as Josephus and Tacitus; of which the first flourished about forty years after the death of Christ, and the other about seventy years after: So that they were capable of examining into the truth, and wanted not prejudice and malice sufficient to have inclined them to deny the matter of fact itself, of Christ. But their confessing to it; as likewise Lucian, Celsus, Pophyry, and Julian the Apostate; the Mahometans since; and all other enemies of Christianity that have arisen in the world; is an undeniable attestation to the truth of the matter of fact.

IX. But there is another argument, more strong and convincing than even this matter of fact; more than the certainty of what I see with my eyes; and which the apostle Peter called a *more sure word*, that is, proof, than what he saw and heard upon the holy mount, when our blessed Saviour was transfigured before him and two other of the apostles: for having repeated that passage as a proof of that whereof they were eye witnesses, and heard the voice from heaven, giving attestation to our Lord Christ, 2 Pet. i. 16, 17, 18. he says ver. 19. *We have also a* MORE SURE *word of Prophecy*, for the proof of this Jesus being the Messiah; that is, the prophecies which had gone

before of him, from the beginning of the world; and all exactly fulfilled in him.

Men may dispute an imposition or delusion upon our outward senses: but how can that be false which has been so long, (even from the beginning of the world) and so often (by all the prophets, in several ages) foretold? How can this be an imposition, or a forgery?

This is particularly insisted on, in the *Method with the Jews*. And even the Deists must confess, that that book we call the *Old Testament*, was in being, in the hands of the Jews, long before our Saviour came into the world. And if they will be at the pains to compare the prophecies that are there of the Messiah, with the fulfilling of them, as to time, place, and all other circumstances, in the person, birth, life, death, resurrection, and ascension, of our blessed Saviour: they will find this prove, what our apostle here calls it, *a light shining in a dark place, until the day dawn, and the day-star arise in your hearts*. Which, God grant! Here is no possibility of deceit or imposture.

Old prophecies, and all so agreeing, could not have been so contrived to countenance a new cheat; and nothing could be a cheat, that could fulfil all these.

For this therefore I refer the Deists to the *Method with the Jews**

I desire them likewise to look there, Sect. 11, and consider the prophecies given so long ago, of which they see the fulfilling at this day, with their own eyes, of the state of the Jews, for ma-

* Written by Mr. Leslie, after the manner of this Letter.

ny ages past, and at present; without a king, or priest, or temple, or sacrifice; scattered to the four winds; sifted as with a seive, among all nations; yet preserved, and always so to be, a distinct people from all others of the whole earth. Whereas, those mighty monarchies which oppressed the Jews, and which, in their turns commanded the world, and had the greatest human prospect of perpetuity, were to be extinguished, as they have been; even that their names should be blotted out from under heaven!

As likewise, that as remarkable of our blessed Saviour, concerning the preservation and progress of the Christian Church, when in her swaddling-clothes, consisting only of a few poor fishermen: not by the sword, as that of Mahomet; but under all the persecution of men and hell; which yet should not prevail against her.

But though I offer these, as not to be slighted by the Deists, to which they can shew nothing equal in all profane history, and in which it is impossible any cheat can lie; yet I do not put them on the same footing as the prophecies before mentioned, of the marks and coming of the Messiah, which have been since the world began.

And that general expectation of the whole earth at the time of his coming, insisted upon in the *Method with the Jews*, Sect. 5. is greatly to be noticed.

But, I say, the foregoing prophecies of our Saviour, are so strong a proof, as even mira-

cles would not be sufficient to break their authority.

I mean, if it were possible that a true miracle could be wrought, in contradiction to them: for that would be for God to contradict himself.

But no sign, or wonder, that could possibly be solved, should shake this evidence.

It is this that keeps the Jews in their obstinacy. Though they cannot deny the matters of fact done by our blessed Saviour, to be truly miracles, if so done as said; nor can they deny that they were so done, because they have all the four marks before mentioned: yet they cannot yield! Why? Because they think that the gospel is in contradiction to the law. Which if it were, the consequence would be unavoidable, that both could not be true. To solve this, is the business of the *Method with the Jews*. But the contradiction which they suppose, is in their comments that they put upon the law; especially they expect a literal fulfilling of those promises of the restoration of Jerusalem, and outward glories of the church; of which there is such frequent mention in the books of Moses, the Psalms, and all the prophets. And many Christians do expect the same, and take those texts as literally as the Jews do. We do believe, and pray for the conversion of the Jews. For this end they have been so miraculously preserved, according to the prophecies so long before of it. And when that time shall come, as they are the most honorable and ancient of all the nations on the earth; so will their church

return to be the mother Christian church, as she was at first; and *Rome* must surrender to *Jerusalem*. Then all nations will flow thither; and even Ezekiel's temple may be literally built there, in the metropolis of the whole earth; which Jerusalem must be, when the fulness of the Gentiles, shall meet with the conversion of the Jews: for no nation will then contend with the Jews, nor church with Jerusalem for supremacy. All nations will be ambitious to draw their original from the Jews; whose are the fathers, and from whom, as concerning the flesh, Christ came.

Then will be fulfilled that outward grandeur and restoration of the Jews, and of Jerusalem, which they expect, pursuant to the prophecies.

They pretend not that this is limited to any particular time of the reign of the Messiah. They are sure it will not be at the beginning; for they expect to go through great conflicts and trials with their Messiah, (as the Christian church has done) before his final conquest, and that they come to reign with him. So that this is no obstruction to their embracing of Christianity. They see the same things fulfilled in us. which they expect themselves; and we expect the same things they do.

I tell this to the Deists, lest they may think that the Jews have some stronger arguments than they know of, that they are not persuaded by the miracles of our blessed Saviour, and by the fulfilling of all the prophecies in him, that were made concerning the Messiah.

ponses were given:* That, at his word, the king, and all the people, were to go out, and to come in: That these Levites were likewise the chief judges, even in all civil causes; and that it was death to resist their sentence.† Now, whenever it can be supposed, that these books of Moses were forged, in some ages after Moses, it is impossible they could have been received as true, unless the forgers could have made the whole nation believe, that they had received these books from their fathers; had been instructed in them when they were children, and had taught them to *their* children: moreover, that they had all been circumcised, and did circumcise their children; in pursuance to what was commanded in these books; that they had observed the yearly passover, the weekly sabbath, the new moons, and all these several feasts, fasts, and ceremonies, commanded in these books; that they had never eaten any swine's flesh, or other meats prohibited in these books; that they had a magnificent tabernacle, with a visible priesthood to administer in it, which was confined to the tribe of Levi; over whom was placed a glorious high-priest, clothed with great & mighty prerogatives; whose death only could deliver those that were fled to the cities of refuge;‡ and that these priests were their ordinary judges, even in civil matters: I say, was it possible, to have persuaded a whole nation of men, that they had known & practised all these things, if they had not done it? Or, *secondly*, to have

* Numbers xxvii. 21. † Deut, xvii. 8, 13. 1 Chron. xxiii. 4.
‡ Numbers xxxv. 25, 28.

that such and such miracles have been done—then turn about, and deny such things to be miracles, at least that we can never be sure whether any wonderful thing that is shewn to us, be a true or false miracle.

And the great argument they go upon, is this; That a miracle being that which exceeds the power of nature, we cannot know what exceeds it, unless we know the utmost extent of the power of nature; and no man pretends to know that: therefore, that no man can certainly know whether any event be miraculous: and, consequently, he may be cheated in his judgment betwixt true and false miracles.

To which I answer, that men may be so cheated; and there are many examples of it.

But that though we may not always know when we *are* cheated; yet we can certainly tell, in many cases, when we are *not* cheated.

For, though we do not know the utmost extent of the power of nature, perhaps in any one thing, yet it does not follow, that we know not the nature of any thing, in some measure; and that certainly too. For example: though I do not know the utmost extent of the power of fire; yet I certainly know, that it is the nature of fire to burn; and that when proper fuel is administered to it, it is contrary to the nature of fire not to consume it. Therefore, if I see three men taken off the street, in their common wearing apparel, and, without any preparation, cast into the midst of a burning fiery furnace; and that the flame was so fierce, that it burnt up those men that threw them in; and yet that those who

were thrown in, should walk up and down in the bottom of the furnace; and I should see a fourth person with them, of glorious appearance, like the Son of God; and that these men should come up again out of the furnace, without any harm, or so much as the smell of fire upon themselves, or their clothes: I could not be deceived, in thinking there was a stop put to the nature of fire, as to these men; and that it had its effect upon the men whom it burned, at the same time.

Again; though I cannot tell how wonderful and sudden an increase of corn might be produced by the concurrence of many causes; as a warm climate, the fertility of the soil, &c. yet this I can certainly know, that there is not that natural force in the breath of two or three words spoken, to multiply one small loaf of bread, so fast, in the breaking of it, as truly and really, not only in appearance and show to the eye, but to fill the bellies of several thousand hungry persons: and that the fragments should be much more than the bread was at first.

So, neither, in a word spoken, to raise the dead, cure diseases, &c.

Therefore, though we know not the utmost extent of the power of nature; yet we can certainly know what is contrary to the nature of several such things as we do know.

And therefore, though we may be cheated and imposed upon in many seeming miracles and wonders; yet there are some things wherein we may be certain.

But further, the Deists acknowledge a God of an almighty power, who made all things.

Yet they would put it out of his power, to make any revelation of his will to mankind. For if we cannot be certain of any miracle, how should we know when God sent any thing extraordinary to us?

Nay, how should we know the ordinary power of nature, if we knew not what exceeded it? If we know not what is natural, how do we know there is such a thing as Nature? That all is not supernatural, all miracles, and so disputable, till we come to downright scepticism, and doubt the certainty of our outward senses, whether we see, hear, or feel, or all be not a miraculous illusion?

Which because I know the Deists are not inclined to do, therefore, I will return to pursue my argument, upon the conviction of our outward senses; desiring only this, that they would allow the senses of other men to be as certain as their own. Which they cannot refuse, since without this they can have no certainty of their own.

XI. Therefore, from what has been said, the cause is summed up shortly in this: That though we cannot see what was done before our time; yet, by the marks which I have laid down concerning the certainty of matters of fact done before our time, we may be as much assured of the truth of them, as if we saw them with our eyes; because, whatever matter of fact has all the four marks before mentioned, could never have been invented, and received;

but upon the conviction of the outward senses of all those who did receive it; as before demonstrated. And, therefore, this topic which I have chosen, does stand upon the conviction even of men's outward senses. And since you have confined me to one topic, I have not insisted upon the other, which I have only named.

XII. And now it lies upon the Deists, if they would appear as men of reason, to shew some matter of fact of former ages, which they allow to be true, that has greater evidence of its truth, than the matters of fact of Moses and Christ; as no other matters of fact of those times, however true, have, but these only: and I put it upon them to shew any forgery that has all these marks.

This is a short issue. Keep them close to this. This determines the cause all at once.

Let them produce their Apollonius Tynæus, whose life was put into English by the execrable Charles Blount;* and compared, with all the wit and malice he was master of, to the life and miracles of our blessed Saviour.

Let them take aid from all the legends in the church of Rome, those pious cheats, the sorest disgraces of Christianity; and which have bid the fairest, of any one contrivance, to overturn the certainty of the miracles of Christ, and his apostles, and the whole truth of the gospel, by putting them all upon the same foot; at least, they are so understood by the generality of their

* *Who became his own executioner.*

devotees, though disowned and laughed at by the learned, and men of sense among them.

Let them pick and chuse the most probable of all the fables of the heathen deities; and see if they can find, in any of these, the four marks before mentioned.

Otherwise, let them submit to the irrefragable certainty of the Christian religion.

XIII. But if, notwithstanding of all that is said, the Deists will still contend, that all this is but priestcraft, the invention of priests, for their own profit, &c. then they will give us an idea of priests far different from what they intend: for then we must look upon these priests, not only as the cunningest and wisest of mankind, but we shall be tempted to adore them as deities, who have such power as to impose, at their pleasure, upon the senses of mankind, to make them believe, that they had practised such public institutions, enacted them by laws, taught them to their children, &c. when they had never done any of these things, or ever so much as heard of them before: and then, upon the credit of their believing that they had done such things as they never did, to make them further believe, upon the same foundation, whatever they pleased to impose upon them, as to former ages: I say, such a power as this, must exceed all that is human; and, consequently, make us rank these priests far above the condition of mortals.

2. Nay, this were to make them outdo all that has ever been related of the infernal powers; for though their legerdemain has extend-

ed to deceive some unwary beholders, and their power of working some seeming miracles has been great; yet it never reached, nor ever was supposed to reach, so far, as to deceive the senses of all mankind, in matters of such public and notorious nature as those of which we now speak: To make them believe, that they had enacted laws for such public observances, continually practised them, taught them to their children, and had been instructed in them themselves, from their childhood; if they had never enacted, practised, taught, or been taught such things.

3. And as this exceeds all the power of hell and devils, so is it more than ever God Almighty has done, since the foundation of the world. None of the miracles that he has shown, or belief which he has required to any thing that he has revealed, has ever contradicted the outward senses of any one man in the world much less of all mankind together: for, miracles, being appeals to our outward senses, if they should overthrow the certainty of our outward senses, must destroy, with it, all their own certainty, as to us; since we have no other way to judge of a miracle exhibited to our senses, than upon the supposition of the certainty of our senses, upon which we give credit to a miracle that is shown to our senses.

4. This, by the way, is a yet-unanswered argument against the miracle of transubstantiation and shews the weakness of the defence, which the church of Rome offers for it, (from whom the Socinians have licked it up, and, of late,

have gloried much in it amongst us) That the doctrines of the Trinity, or incarnation, contain as great seeming absurdities as that of transubstantiation: for I would ask, Which of our senses is it which the doctrines of the Trinity, or incarnation, do contradict? Is it our seeing, hearing, feeling, taste, or smell? Whereas, transubstantiation does contradict all of these. Therefore, the comparison is exceedingly short, and out of purpose. But to return.

If the Christain religion be a cheat, and nothing else but the invention of priests, and carried on by their craft, it makes their power and wisdom greater than that of men, angels, or devils; and more than God himself ever yet shewed or expressed, to deceive and impose upon the senses of mankind, in such public and notorious matters of fact.

XIV. And this miracle, which the Deists must run into, to avoid those recorded of Moses, and Christ, is much greater, and more astonishing, than all the Scriptures tell of them.

So that these men, who laugh at all miracles, are now obliged to account for the greatest of all; how the senses of mankind could be imposed upon in such public matters of fact.

And how then can they make the priests the most contemptible of all mankind, since they make them the sole authors of this the greatest of miracles?

XV. And since the Deists (these men of sense and reason) have so vile and mean an idea of the priests of all religions, why do they not recover the world out of the possession and government

of such blockheads? Why do they suffer kings and states to be led by them; to establish their deceits by laws, and inflict penalties upon the opposers of them? Let the Deists try their hands; they have been trying, and are now busy about it. And free liberty they have. Yet have they not prevailed, nor ever yet did prevail in any civilized or generous nation. And tho' they have made some inroads among the Hottentots, and some other the most brutal part of mankind; yet are they still exploded; and priests have, and do prevail against them, among not only the greatest, but best part of the world, and the most glorious for arts, learning, and war.

XVI. For as the devil does ape God, in his institutions of religion, his feasts, sacrifices, &c. so likewise in his priests; without whom, no religion, whether true or false, can stand. False religion, is but a corruption of the true. The true was before it, though it followed close upon the heels.

The revelation made to Moses, is elder than any history extant in the heathen world. The heathens, in imitation of him, pretended, likewise to their revelations. But I have given those marks which distinguish them from the true: None of them have those four marks before mentioned.

Now, the Deists think all revelations to be equally pretended, and a cheat; and the priests of all religions to be the same contrivers and jugglers: and, therefore, they proclaim war

equally against all, and are equally engaged to bear the brunt of all.

And if the contest be only betwixt the Deists and the priests; which of them are the men of the greatest parts and sense, let the effects determine it: and let the Deists yield the victory to their conquerors, who, by their own confession, carry all the world before them.

XVII. If the Deists say, That this is because all the world are blockheads, as well as those priests who govern them; that *all* are blockheads, except the Deists, who vote themselves only to be men of sense; this (besides the modesty of it) will spoil their great and beloved topic, in behalf of what they call natural religion, against the revealed, *viz.* appealing to the common reason of mankind. This they set up against revelation; think this to be sufficient for all the uses of men, here or hereafter (if there be any after state) and, therefore, that there is no use of revelation. This common reason they advance as infallible, at least as the surest guide; yet now cry out upon it, when it turns against them. When this common reason runs after revelation, as it always has done, then common reason is a beast; and we must look for reason, not from the common sentiments of mankind, but only among the *beaux*, the Deists.

XVIII. Therefore, if the Deists would avoid the mortification, (which will be very uneasy to them) to yield, and submit to be subdued and hewed down before the priests (whom, of all mankind, they hate and despise;) if they would avoid this, let them confess, as the truth is,

That religion is no invention of priests, but of divine original: that priests are instituted by the same author of religion; and that their order is a perpetual and living monument of the matters of fact of their religion, instituted from the time that such matters of fact were said to be done: as the Levites from Moses; the apostles, and succeeding clergy, from Christ, to this day: That no heathen priest can say the same: they were not appointed by the gods whom they served, but by others, in after ages: they cannot stand the test of the four rules before mentioned; which the Christian priests can do, and they only. Now, the Christian priesthood, as instituted by Christ himself, and continued by succession to this day, being as impregnable and flagrant a testimony to the truth of the matters of fact of Christ, as the sacraments, or any other public institutions; besides that, if the priesthood were taken away, the sacraments, and other public institutions, which are administered by their hands, must fall with them: therefore, the devil has been most busy, and bent his greatest force, in all ages, against the priesthood; knowing, that if that goes down, all goes with it.

XIX. And now, last of all, if one word of advice would not be lost upon men who think so unmeasurably of themselves as the Deists, you may represent to them what a condition they are in, who spend that life and sense, which God has given them, in ridiculing the greatest of his blessings, his revelations of Christ, and by Christ, to redeem those from eternal misery who shall

believe in him, and obey his laws! and that God, in his wonderful mercy and wisdom, has so guarded his revelations, as that it is past the power of men or devils to counterfeit: and that there is no denying of them, unless we will be so absurd as to deny, not only the reason, but the certainty of the outward senses, not only of one, or two, or three, but of mankind in general: That this case is so very plain, that nothing but want of thought can hinder any to discover it: that they must yield it to be so plain, unless they can shew some forgery, which has all the four marks before set down. But if they cannot do this, they must quit their cause, and yield a happy victory over themselves; or else, sit down under all that ignominy, with which they have loaded the priests, of being, not only the most pernicious, but (what will gall them more) the most inconsiderate, and inconsiderable of mankind.

Therefore, let them not think it an undervaluing of their worthiness, that their whole cause is comprised within so narrow a compass, and no more time bestowed upon it than it is worth.

But let them rather reflect, how far they have been all this time from Christianity, whose rudiments they are yet to learn; how far from the way of salvation: how far the race of their lives is run, before they have set one step in the road to heaven! and, therefore, how much diligence they ought to use, to redeem all that time they have lost, lest they lose themselves forever; and be convinced by a dreadful experience, when it

is too late, that *the gospel is a truth and of the last consequence.*

The Designs and Extent of the DEATH *of* CHRIST.

1. THAT the prophecies of his death and sufferings might be fulfilled.* "I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.† And the scripture was fulfilled, which saith, And he was numbered with the transgressors.‡ They said, therefore, among themselves, Let us not rend it, but cast lots for it, whose it shall be; that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. For these things were done that the scriptures should be fulfilled, A bone of him shall not be broken. And again, another scripture saith, They shall look on him whom they pierced."**

* Matth. xxvi. 56. † St. Mark, xiv. 49. ‡ xv. 28. ** St. John, xix. 24, 28, 36, 37.

priests, if they had done none of these things; as to make them believe that they had gone through seas upon dry land, seen the dead raised, &c.—And without believing of these, it was impossible that either the law or the gospel could have been received.

And the truth of the matters of fact of Exodus and the gospel, being no otherwise pressed upon men than as they have practised such public institutions, it is appealing to the senses of mankind for the truth of them: and makes it impossible for any to have invented such stories in after ages, without a palpable detection of the cheat, when first invented; as impossible as to have imposed upon the senses of mankind, at the time when such public matters of fact were said to be done.

V. I do not say, that every thing which wants these four marks, is false; but, that nothing can be false which includes them all.

There is no manner of doubt that there was such a man as Julius Cæsar—that he fought at Pharsalia, was killed in the senate-house; and many other matters of fact of ancient times, though we keep no public observances in memory of them.

But this shews, that the matters of fact of Moses, and those of Christ, have come down to us better guarded than any other matters of fact, how true soever.* [GLORY TO GOD!]

And yet our Deists, who would laugh any

* What must be the guilt of a determined Deist! Oh, that the terrific words of a gentle Saviour, might reach such men!—"Ye "Vipers, HOW CAN ye escape the damnation of Hell!"

commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.* But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.† Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree; that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."‡

4. To give his flesh to be meat, and his blood to be drink: or to give life to mankind. "For the bread of God is he which cometh down from heaven, and giveth life unto the world. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven; if any man eat of this bread he shall live forever; & the bread that I will give is my flesh, which I will give for the life of the world. Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh

* Eph. ii. 14, 15, 16. † Gal. iv. 4, 5. ‡ iii. 13, 14.

and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven; not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever."*

5. To confirm and ratify, seal and establish, his testament, doctrine, mission, &c. "And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease.† And, as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins.‡ And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to the people according to the law, he took the blood of calves and of

* John, vi. 35, 50, 51, 53——58. † Dan. ix. 27. ‡ St. Matth. xxiv. 26, 27, 28. St. Mark, xiv. 22, 23, 24. St. Luke, xxii. 19, 20.

goats, with water, and scarlet wool and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament which God hath enjoined unto you."*

6. "As the children were partakers of flesh and blood, he also himself, likewise, took part of the same; that thro' death, he might destroy him, that had the power of death, that is, the devil; and deliver them, who, through fear of death, were, all their life-time, subject to bondage."†

7. That, by passing through every state, he might gain universal power and dominion.—"For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living."‡

8 That he might wash and cleanse us from the guilt and pollution of our sins in his own blood. "For if the blood of bulls, and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And almost all things are by the law purged with blood; and without shedding of blood there is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.** But if we walk in the light, as he is in the light,

* Heb. ix. 15—20 † Heb. ii. 14, 15. ‡ Rom. xiv. 9.
** Heb. ix. 13, 14, 22, 23.

we have fellowship one with another, and the blood of Christ his Son cleanseth us from all sin."*

9. That he might deliver us from the power of our sins, from this present evil world, and give us the victory over all our enemies. "Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God our Father.† Who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.‡ And they overcame him (the devil) by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."**

10. That he might be advanced to the highest possible glory, honor and dignity; and lay the foundation of an empire that shall never be overthrown. "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. We see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.†† In him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power.‡‡ And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and

* 1 John. i. 7. † Gal. i. 4. ‡ Tit. ii. 14. ** Rev. xii. 11.
†† Heb. i. 4, ii. 9, ‡‡ Phil. ii. 9, 10.

before of him, from the beginning of the world; and all exactly fulfilled in him.

Men may dispute an imposition or delusion upon our outward senses: but how can that be false which has been so long, (even from the beginning of the world) and so often (by all the prophets, in several ages) foretold? How can this be an imposition, or a forgery?

This is particularly insisted on, in the *Method with the Jews.* And even the Deists must confess, that that book we call the *Old Testament,* was in being, in the hands of the Jews, long before our Saviour came into the world. And if they will be at the pains to compare the prophecies that are there of the Messiah, with the fulfilling of them, as to time, place, and all other circumstances, in the person, birth, life, death, resurrection, and ascension, of our blessed Saviour: they will find this prove, what our apostle here calls it, *a light shining in a dark place, until the day dawn, and the day-star arise in your hearts.* Which, God grant! Here is no possibility of deceit or imposture.

Old prophecies, and all so agreeing, could not have been so contrived to countenance a new cheat; and nothing could be a cheat, that could fulfil all these.

For this therefore I refer the Deists to the *Method with the Jews**

I desire them likewise to look there, Sect. 11, and consider the prophecies given so long ago, of which they see the fulfilling at this day, with their own eyes, of the state of the Jews, for ma-

* Written by Mr. LESLIE, after the manner of this Letter.

of God, who also maketh intercession for us.* Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those [Levitical] high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself."†

12. That he might set us an example. "For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously. For it is better, if the will of God be so, that ye suffer for well-doing than for evil-doing. But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and God resteth upon you: on their part he is evil spoken of, but on your part he is glorified: But let none of you suffer as a murderer, or as a thief, or an evil-doer, or as a busy body in other men's matters. Yet if any man suffer as a Christian, let

* Rom. viii. 34. † Heb. vii. 25, 26, 27.

him not be ashamed; but let him glorify God on his behalf."*

13. And, lastly, as to the *Extent* of the blessed SAVIOUR's death, *He died for* ALL. "For the love of Christ constraineth us; because we thus judge, that if one died for *all*, then were *all* dead: and that he died for ALL, that they which live should not henceforth live unto themselves, but unto HIM which died for *them*, and rose again.† For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for ALL, to be testified in due time.‡ That he by the grace of God should taste death for *every man*.** My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ, the righteous: And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.††

Thus much is briefly stated, for the consideration of the serious; but the subject is capable of the finest and most unlimited illustration.

* 1 Peter, ii. 21, 22, 23. iii. 17. iv. 13, 14, 15, 16. † 2 Cor. v. 14, 15. ‡ 1 Tim. ii. 5, 6. ** Heb. ii. 9. †† 1 John, ii. 1, 2.

N. B. In the original of the above, the texts of scripture were only referred to; but for the benefit of the reader, I have written them all out in full. A. K.

return to be the mother Christian church, as she was at first; and *Rome* must surrender to *Jerusalem.* Then all nations will flow thither; and even Ezekiel's temple may be literally built there, in the metropolis of the whole earth; which Jerusalem must be, when the fulness of the Gentiles, shall meet with the conversion of the Jews: for no nation will then contend with the Jews, nor church with Jerusalem for supremacy. All nations will be ambitious to draw their original from the Jews; whose are the fathers, and from whom, as concerning the flesh, Christ came.

Then will be fulfilled that outward grandeur and restoration of the Jews, and of Jerusalem, which they expect, pursuant to the prophecies.

They pretend not that this is limited to any particular time of the reign of the Messiah. They are sure it will not be at the beginning; for they expect to go through great conflicts and trials with their Messiah, (as the Christian church has done) before his final conquest, and that they come to reign with him. So that this is no obstruction to their embracing of Christianity. They see the same things fulfilled in us. which they expect themselves; and we expect the same things they do.

I tell this to the Deists, lest they may think that the Jews have some stronger arguments than they know of, that they are not persuaded by the miracles of our blessed Saviour, and by the fulfilling of all the prophecies in him, that were made concerning the Messiah.

er? it is from right, founded on virtues that do honor to reason, nature, and religion: however, as you seem to question our authority, a short explanation of the nature of those rights may tend to open your eyes, and might perhaps make a good catholic of you, I'll condescend to instruct you if you'll listen attentively.

It it is an incontrovertible axiom among us that there is but one religion by which man can be saved—out of that, however just he may be, he is an abomination in the eyes of his maker: Man can please God only by an unshaken implicit faith; which alone justifies his actions: and that faith must be supported by the worship it requires. Both are the objects of revelation, and revelation is the basis of true religion, namely the catholic religion.

God, well knowing the weakness of man's understanding, his natural inconstancy, and the corruptness of his heart; and being moreover infinitely jealous of the purity of that faith and worship which he has himself established, and which he means to extend, defend and perpetuate: established on earth an *Infallible Oracle* of his eternal decrees, whose word we must implicitly believe under no less penalty than eternal damnation: God's vicegerent is an irrefragable interpreter of his supreme will, whom one cannot contradict without rebelling against divinity itself: a fixed star, whose light guides us amidst the darkness of doubt and ignorance; he is an only chief of the ecclesiastical hierarchy, to *pluck, destroy, dissipate, edify, plant*, in his name & by his doctrine, and in a word, to do, in these

lower regions, all he may think fit for the glory of God, and the improvement of religion. That *oracle*, that interpreter, that star, that chief, is our holy father, the Pope of Rome, the legitimate successor of St Peter. From henoe it follows, that the only true religion is the religion of the Pope, and that as the heathen, the Jews, the heretics and the pretended philosophers, believe not in the Pope, they are out of the true religion, and consequently an abomination to God.

However, although God abominates nine tenths of the human race—because they do not conform to the true religion, yet he grants his mercy to those who return into the pale of the church, and who implicitly submit to her doctrines and decisions. Therefore we spare neither sermons, promises or controversies, either to convert the infidels and incredulous, or to recal heretics into the path of truth: but when soft means prove fruitless, when the obstinacy of the enemies of our faith is inflexible, or when any physical or moral cause obstructs the progress of religion; then by virtue of the authority vested by God in his vicar, and by him in us; we do not hesitate to have recourse to rigor, persecution, violence and cruelty; persuaded that every procedure is justifiable against men whom God has cast from his presence; and that it is agreeable to him to persecute even the least of his enemies; to extinguish by their death their future generations, and by that means put a final stop to the progress of error.

But father, interrupted I, was the christian religion established by that strange mixture of meekness and severity?

Not at all, my child, answered the Friar; the christian religion owes its standing and glory to the piety and meekness, and to the pure and exemplary life of Christ, his disciples, and the first christians. In early times the church was too weak to join rigor to persuasion: her chiefs were ignorant of the art of politics, and her credit was not extensive; but above all they had not yet acquired that holy audaciousness which so nobly distinguished her in subsequent ages; for as soon as the christians felt strong enough, by their number, the courage of their bishops, and the protection of earthly potentates; they soon displayed the energy of that zeal which they had before evinced amidst the torture and under the rack; and soon convinced the world that they were not deficient in point of courage, when the opportunity offered, to avenge the blood of their brothers, or to propagate the gospel with fire and sword as well as by preaching.

The third age was hardly elapsed, when thro' the most laudable and holiest reprisals, they put to the sword in Syria and Palestine, those magistrates who had been instrumental in persecuting them. They drowned the wife and daughter of the Emperor Maximin and tortured to death his sons and all his relations.

Some time after St. Syrille supported that step by his sermons and his conduct. He drove away by his own authority the *Novatians*, robbed their bishop of his revenues, and at the head

of an enraged multitude attacked the Jews in their synagogues, expelled them from Alexandria, and gave up the effects to the plunder of his christian mob, "*because, says St. Augustine, all belongs to the faithful; the wicked possess nothing in their own right.*"

This intrepid patriarch did not stop here; he maintained warmly that the civil authority was subject to the ecclesiastical, and in order to prove the assertion, five hundred monks surrounded governor Orestes, who did not sufficiently respect the holy man; wounded him with a stone, and would have murdered him instantly, if his guards had not opposed them, and checked their zeal. It is true, that one of the good monks lost his life in the attempt, but he was beautified on the spot: and in order to appease the manes of that martyr of Christ, nothing answered short of the blood of the celebrated Hypachia, the daughter of Orestes, whom the christians tore to pieces at the foot of their altars.

What you have already heard is sufficient, my dear, to convince you that nothing is more lawful; nay more necessary than to use every means for the propagation of the christian faith, for the extirpation of heresy, and also for the support of the power, the greatness and the majesty of God's ministers. But I will condescend to shew you that the zeal of the primitive church was but a spark when compared to the blaze which electerized the faithful of the following ages.

Making only a cursory mention of the happy omens to the establishment of truth, at the

epocha when the emperors, newly converted to the christian faith, began to harrass their subjects, by issuing severe edicts against the Donatists, Priscilianists, Manichians, &c. when the people murdered one another in Asia, and in other quarters, for the CONSUBSIANTIALITY of the word? whilst at Rome the Vicary of Christ employed the whole of their policy and inspiration from above, to render more firm the authority which God hath given them over the kingdoms and princes of the globe; passing slightly the period when by a divine and private order Charlemagne went personally to butcher the inhabitants of Erisburgh, overthrew the temple of Irmenseul, and sacrificed its priests on the scattered limbs of their wooden idols: penetrating as far as the Vezer, and putting to the sword all who dared resist him, he left to the people missionaries to convert, and soldiers to rule them, and put to death four thousand five hundred prisoners, for attempting to recover that liberty of which he had deprived them; sacrificing more victims to his holy ambition than all the heathen which he had subdued would have sacrificed to their idols to the day of judgment: passing finally the glorious epocha when the empress Theodora piously extirpated the Paulitians, in the very heart of Armenia; destroying more than an hundred thousand of them to avenge religion, and fill her coffers with the spoils of those abominable heretics, I come to the happy time which gave birth to the crusades.

Towards the end of the 11th century, Europe's population was immense. The emigration of the barbarians, like so many torrents, had inundated France, Spain, Italy, and Germany.—The greatest part of the monasteries were so destitute of funds, that the monks were obliged to work for their living; the people were plunged in horrid disorders; and the holy land was in the hands of the infidels. In order to thin the population, enrich the monks, reform the morals, and recover Jerusalem, God sent forth a glorious Hermit, whose name was Peter, who preached the crusade in God's name, and enjoined it on all the faithful, promising in the name of the Pope, a full indulgence of all sins, to any who would aid the sacred undertaking with their lives or fortunes.

Two such powerful motives could not fail in producing their effect. Upwards of eighty thousand croises leave France and Germany, under the care of the Hermit. The van guard, commanded by Gautier Sans-argent, i. e. Gautier Pennyless, displayed their courage on their route, by massacreing in cool blood full one half the nation of the Bulgars. The general follows his Lieutenant, and on his being refused provisions for his army in Hungary, he takes *Mallavilla* by storm, and put its citizens to the sword: a severity justly inflicted on that obdurate people who refused to co-operate in the holy expedition!

Fifteen thousand Germans, headed by the famous preacher Godeschal, follow the Hermit's army; but at the approach of the new apostles,

the Hungarians are alarmed, and fearing new disasters, they fall on the preacher and exterminate his fifteen thousand men. Two hundred thousand croises soon follow that handful, put to the sword every Jew they can take, and drive the rest to such stress of despair, that having ripped open their wives and children they put an end to their deplorable existence. Such christian like actions, are soon rewarded with the crown of martyrdom, which they share, with three quarters of those who had preceded them, being slaughtered to a man.

The Hermit and Gautier arrive before Constantinople with the rest of their troops; and to convince the incredulous, that God often makes use of the unworthy, and even of the wicked to accomplish his unfathomable purposes, a troop of banditti join themselves to the soldiers of Christ; they plunder together the country near the town, cross the Bosophorus; every thing gives away before them; but the devil, jealous of their exploits, awakes the tyrant of Bithinia who routs them entirely.

Seven hundred thousand more croises penetrate into Asia, their chief repairs the Hermit's fortunes; he takes Nice, Antioche, Edesse, Jerusalem; and makes such massacre of the heathen, that the most obdurate soldiers, in his army, would have beheld the carnage with horror, had it not been made for God's greatest glory.

The glorious news had no sooner reached the European shores than two hundred thousand recruits assemble to prosecute the grand design

of the crusades. Hugh of France returns to Europe, and takes them under his command; part of them are destroyed in Greece, Soliman falling on the rest, cuts them to pieces, and their chief dies abandoned in Asia. So true is it, that insurmountable obstacles are often thrown in the way to frustrate the accomplishment of a desirable and laudable event!

The European christians weakened by their victories, attenuated by sickness and the climate; the division of their conquests, the misunderstanding that existed between their chiefs, and the loss of Edesse, solicit another crusade.

St. Bernard preaches the new undertaking with that enthusiasm which characterises him; he rends his clothes, works miracles, prophecies, absolves; and the apostolic zeal electerises again the inflamable French, and the phlegmatic Germans. The emperor Conradus, flies, plundering as he goes, and finally falls in the snares of the tyrant of *Iconia*, who annihilates his whole army—Young Louis is beaten at Laodicea, and dishonoured by his wife at Antioche: hunger and misery drives what croises survived to Europe. Saladin beats the christians of Asia at Tyberiad, takes Guy of Lusignas, the true cross, and Jerusalem. All was lost! if (by a wonderful protection from above) that Saladin had not neglected avenging the blood of the infidels, which the christians had not spared on a similar occasion, eighty eight years before.

This disaster plunged Europe in the deepest consternation. *Barbarousse*, the emperor.

swears he will avenge christendom. He sets out for Asia, beats the enemy twice, takes Iconia by storm, and would have accomplished no less than the complete conquest of the holy land, when, horrid to tell! he is accidentally drowned in the river Cydenus, and leaves only behind him seven or eight thousand men, which his son rallies, to join them to the broken remains of Lusignan's army.

Meanwhile Philip Augustus, and Richard, arrive in Syria: they find themselves at the head of an army of three hundred thousand fighting men. They take Ptolemais, and plan to push their conquest farther. But the devil, who has an interest in ruining the best undertakings, excited a jealousy between the two princes, and Philip returns to France. Richard defeats Saladin at Cesarea; Saladin finally ruins Richard's army, this last being obliged to return to England, falls into the hands of the emperor, Henry VIth, his mortal enemy.

The ardor of the crusades was not yet checked, a multitude of new heroes embark at Venice for Dalmatia; They take Zara at their landing: instead of making for the holy land, Constantinople, which had probably incurred the wrath of Heaven, becomes now the object of their zeal. They escalade, ransack, pillage and burn, that superb city. They blasphsme, ravish and lay waste all they meet, destroy the churches, dash the altars and images to shivers, dance in the *Sanctum Sanctorum* of St. Sophia, and precipitate the emperor Mirzuflos from the top of a high column. To crown the work

Baudoin of Flanders usurps the crown of the murdered emperor; but the Bulgars having taken the new sovereign, cut off his legs and arms, and exposed his mangled trunk, to the wild beasts.

Asia is not the only stage where the valour of the croises is diplayed. Two large bodies of men are raised against the Albigenses and Moors. One of these armies takes Bezeirs, and exterminates all its inhabitants; ruins those of Carcassona, seizes on Lavaur, murders eighty knights, together with the lord of that city, drowns the daughter of the last in a well, and burn to death round her remains, three hundred of the citizens, to complete the groupe. The other ransacks the whole country through which they pass; kills one hundred thousand of the Moors in the plains of Tolosa, puts in irons three hundred thousand more of those infidels, and returns home, giving thanks to the almighty for the success of so glorious an expedition.

The pious ardour for the crusades does not abate: even children burn with a desire of signalizing their zeal for the recovery of the holy land; a multitude of school boys set out under care of some monks their school masters; but the devil tempted their conductors, who sold one half of them to the Turks, and the rest perished with misery on the route.

Mean while the croises of Asia take Damietta, and become able to push their conquest in Egypt. At this juncture a dominican friar disputes the command of the army with the king of Jerusalem.—God's ambassador makes

his claim good, and no sooner has the authority, than he pens the army between two arms of the Nile, to secure it from surprise: but the Sultan Meledine (advised by hell itself) overflows the camp of the croises, forces them to sign a shameful truce, and to return to Phenicia.

St. Lewis, inspired with the same enthusiasm, hopes to do much better than his predecessor; he equips a fleet, leaves France, and lands in Egypt. The want of temperance, the prevalence of debauchery and consequent sickness, destroy one full half of his army, the Saracens defeat the rest at Massoura, and take him prisoner with his two sons: in consequence of that disaster he is obliged to restore Damietta to the enemy, to pay no less than four hundred thousand livres for his ransom, and to return to France without having effected any thing.

Some years after the king's zeal is revived, he undertakes a voyage with a view to convert the king of Tunis: He lands near the ruins of Carthage; but the plague afflicts his army, and being himself infected with it, he dies through humility on a heap of ashes.

This deplorable event, which God in his infinite wisdom had permitted, obliges the croises to sign a truce with the intended proselyte, and to sail back for Sicily, there to establish their winter quarters.

They open the next campaign in Asia, where they have now turned their arms: they take Jaffa, Beaufort, Nazareth and Antioch; kill seventeen thousand men, and carry away upward-

of one hundred thousand slaves. Such merciful successes gave hope for the re-establishment of the order of things in that quarter: but the reverse happens. The Sultan Melecseraph retakes Tyre and Sydon, and several other towns, beats the christians wherever he meets them, and ruins their affairs in the Holy Land.

How comes it, observed I to the friar, that so many croises perished in Egypt, if God was the instigator of the holy wars? How can you account for their innumerable and flagitious crimes? why were all their conquests wrested from their hands?

To your first question, said the Dominican, I shall answer, that the Almighty permitted such losses, to shew that we cannot pay too dearly for the redemption of that holy land, that sacred spot, which his divine Son had honored with his presence and bedewed with his blood. I say next, that the most laudable enterprize, the purest zeal, are more or less mixed with natural corruption, such is the fragility of human nature: but even that corruption with all its concomitants, is but a trifling evil when God's glory and the accomplishment of his will are at stake.

As to your third question, I own it appears astonishing at first glance, that God should suffer the croises to lose their conquests: but upon mature deliberation, you will confess, that the other advantages which resulted ultimately from the crusades, were of no less consequence than the possession of all Palestine itself. If you are open to conviction you have but to listen; I'll be short.

First, Our holy father the Pope, extended his power, established his authority, and aggrandized his patrimony.

2d. The christian princes bowed their necks cheerfully to the yoke which he was pleased to impose upon them, and got so thoroughly seasoned that it never galled them henceforth.

3d. The hatred which a good catholic ought to have for all heretics and infidels, took such deep root that it can never be completely eradicated.

4th. Ignorance and simplicity, the basis of all virtues, were carried to the highest pitch.

5th. The progress of science and reason, the most powerful weapons of the devil, were retarded as much as they could possibly be.

6th. Europe was liberated of several millions of men which crouded its soil.

7th. The monks bought one half of the lands of the croises, much under their intrinsic value, and obtained the other half for nothing.

8th. Those very croises by their unparelleled zeal obtained the forgivness of their numberless sins.

9th. Finally the wrath of heaven was appeased by the tears and groans of four thousand families, robbed, ruined, and forsaken; by the ashes of the towns which were burnt down, and by the smoke of the provinces which were ravaged: by the shrieks of the virgins who were ravished, and by the death of the numberless jews, infidels and heretics, who were put to the sword.

Do you call these small advantages, my good friend? but this was not all: the crusades were not the only means which heaven employed to extirpate error, and extend the government of our holy mother the church. Read the history of the last eight centuries—there you will find the many pious stratagems of the Popes, the noble ambition of the bishops, and the holy enthusiasm of the monks—the evangelic docility of the princes, the apostolic zeal of the people, striving to accomplish the destruction of the enemies of faith. You will see them persecuting, plundering, tormenting, breaking on the wheel, beheading and crucifying, burning to death and quartering without pity or mercy, equally regardless of age, sex or condition: either with or without form or law.

First, The Ulgarians, in Spain; the Jews in France, Portugal and England; the Vandois at Minerba; the Stadings in Germany; the Manichians, in Champain; the Albigense at Montsegur—the Bisoques in Bavaria, Bohemia and Austria; the Flagellants in Misnia—the Protestants at Strasbourgh, Volsey, Deventer, and a thousand other places.

You may also read the massacres of Mirandola and Cabriere; of those of Calabria, Vasi, and St. Bartholomew; of that in Ireland, and of many more which I think too tedious to relate. Examine the records of Catholicism, there you will find the execution of John Hus, who was burnt to death in spite of the laws of nations; also the plundering of the whole Hussite infantry, pent up in the barn of Bohmischbroda for

the purpose: there you will read the sentence of upwards of eight thousand people, condemned to the fire by the dominican Torquemada: the massacre of fifteen millions of infidels by the Spaniards in America—the execution of eight hundred English, burnt to death under queen Mary; the extermination of eighteen thousand people under the duke of Alva.

You will learn with as much pleasure, how the zealous of that time persecuted heresy, even in the tomb of its criminal sectators, disturbing the ashes of kings, staining their memory and filling Europe with tears, horror, and blood, in order to put an effectual stop to reformation.

In a word, gather the facts recorded in history, compute upwards of fifty millions of victims, which the zeal for religion has sacrificed to this day, and ask no more from whence we derive the authority of making men martyrs for their opinions.

Ah! my dear brother, continued the friar, if your heart is not proof against the benign influence of grace, when you come to consider the glorious tokens of prerogative, granted to us from above, you will at once confess that our religion is the holiest on earth: for you will easily see at the same time, that when the infidels or the heretics have employed the same means, they soon felt the deficiency of that divine assistance, which always attends our ministry; either from a mistaken piety, or a cowardly toleration, founded on frivolous reasonings, they soon abated their zeal, and crushed under their own

efforts, have constantly proved uncontrovertibly, that it is given to the catholics alone to subjugate the world by whatever arms they think fit to use.

Father, said I to the monk, did not I know that what you have just related happened among men, I should be tempted to believe that you have given me a short sketch of the annals of Hell. Nothing in the world will ever persuade me that such prerogatives can honor religion. Not long since I read of a people who sacrificed two lovely young infants to a filthy he-goat—I held in horror the abominable offering. Was it my miserable lot to see a number of heretics sacrificed to the true God, I should hold the oblation in equal execration.

My dear brother, observed the friar, I am sorry to see you so hardened.——Adieu, may God at some future period enlighten your poor soul: I wish you a good journey. He had no sooner proffered these last words, than he retired with his companion. For my part I went to bed in season, in order to set out very early next morning.

I had not slept long when I was awakened by a sudden loud noise. The first objects which offered to my view, were three stout fellows, already in my room: one of them ordered me in a peremptory manner to follow him instantly; in vain did I offer to enquire into the motive of this nocturnal salutation: he vociferated again, in the name of the St. Office, I bid you follow me. I was not tempted to make any further enquiry; I hurried on my clothes; obeyed, and

was conducted to one of the dungeons of the inquisition.

Think of a damp hole, five feet square, of the same heigth, and five fathoms under ground, where it is impossible to distinguish night from day, where all the nourishment you can procure is reduced to a scanty allowance of black musty bread, a few half boilded beans, some stinking water, and no other bed but a few handfuls of rotten straw: where for years together you are denied the comfort of exchanging a word with a human being, not having even the privilege of giving too loud a vent to the sorrows to which you are a prey, from the apprehension of a severe whipping. Such was my new habitation. Judge of the reflections which occurred to my mind; especially when my surprise subsided, judge whether I remembered my interview with the Dominicans.

Six weeks of painful confinement elapsed before my gaoler exchanged a word with me.—As he delivered me my nauseous pittance, he advised me one day to request an audience of the reverend fathers inquisitors; I followed his advice and the next day was appointed for my appearance before them. When I was presented, one of my judges asked me what I wished for? I supplicated them to set me at liberty, or at least begged they might be indulgent enough to tell me what I was confined for. I received no answer, but was directly remanded back to my loathsome dungeon. Four days after I appeared again—on being asked the same question, I returned the same answer, and was as

soon sent back to my hole. The keys had hardly turned upon me, when I was seized with so severe a fit of rage and despair, that I dashed my head against an iron anchor which was made fast to the wall. The blood which followed the blow increased my fury; once more, thought I, and all my sorrows are at an end: but observing, in that critical instant, that the iron was broken, by feeling a fracture, a gleam of hope succeeded despair, and restored a calm to my disordered senses. I reflected that this discovery might prove the means of my escape, and sanction the preservation of my existence.

With incredible labor I loosened the broken fluke—found it long and strong enough for my design, and fell to work without loss of time.—After two days' constant toil, I succeeded in loosening one of the stones; I soon removed another, and at the expiration of six days had effected a breach sufficient to enlarge me. I had no sooner left my former abode, than I found myself in a spacious vault, as dark as the prison I had just left. Here I met with nothing but ropes, whips, pincers, axes, blocks, and a variety of other patibulary instruments. I found at last a door, but it was so well secured that it was in vain to hope for relief from that quarter;—yet not dismayed, I persevered in my researches, and was fortunate enough at length to find a chimney; nothing, thought I, can now baffle my expectation; I climb with new courage and after some successful efforts I attain the middle, where, to my great disappointment, I meet with a strong iron grate. Mustering all

the resolution I was master of, I returned in quest of my useful anchor, and with its help perforated the wall under the grate: this new hole let me into a granary, but perceiving it was already broad day light, I did not think it prudent to venture further, so returned below until the next night, having nothing to apprehend from an unseasonable visit from my gaoler. I thought that prudence warranted this measure, so eagerly picking up all the stones which had fallen from the chimney, and concealing them behind some boards, I carefully stopped the hole of my dungeon. I had hardly performed that piece of business, when I heard a noise towards the door, and had scarcely time to effect a hasty retreat behind the boards, where I had deposited the rubbish, when the door flew open, and the first objects that were offered to my view, through the cracks of my recess, were two dark complexioned strapping fellows of the severest aspect, having each a candle in one hand and a stiletto in the other, besides a pair of pistols in their girdles. Three fat fathers of the order of St. Dominic followed them, one of whom was one of my wishers of good journeys; a secretary of the St. Office completed the group. They sat themselves round a table covered with a black cloth, on which was placed a cup to contain holy water, a bible, and a crucifix crossed by a naked sword. This awful apparatus filled me with terror; I grew concerned for my safety, apprehensive as I was of a discovery.

The friars having laughed and punned for a few minutes, arose, and recited with a thunder-

ing voice the psalm exurgat Deus. During the recitation, the two fellows who held the tapers, looked fiercer than before.

They had not got through with the Psalm, when I heard some faint groans at a distance, but from whence they proceeded I could not possibly guess. The door soon opened again: a girl of about seventeen years of age, who notwithstanding her grief and despondency, appeared beautiful, was introduced, surrounded by four desparadoes, whose hideous aspect formed a perfect contrast, with her interesting person. She was covered with a long loose blood colored gown, tied round her with black ribbons; her head and face were covered with a black veil, through which I could observe the languishing sparkling of her expressive eyes, and the pale hue of her once rosy lips.

This unfortunate young woman having staggered with downcast eye, towards the table, fell at the feet of her judges, bedewing them with her tears, so overcome that she could not articulate a syllable; but her sighs and sobbings having subsided a little, she addressed them with a tone of voice capable of moving the most flinty heart, in the following manner. Oh! fathers, what more can I undergo? surely I have suffered enough during two years confinement in this hideous dungeon, where I have been a constant prey to the keenest sorrow, to the blackest melancholy!

Arise, beautiful child, interrupted one of the inquisitors. You are brought before us this time to confess honestly all the crimes with

him not be ashamed; but let him glorify God on his behalf."*

13. And, lastly, as to the *Extent* of the blessed SAVIOUR'S death, *He died for* ALL. "For the love of Christ constraineth us; because we thus judge, that if one died for *all*, then were *all* dead: and that he died for ALL, that they which live should not henceforth live unto themselves, but unto HIM which died for *them*, and rose again.† For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for ALL, to be testified in due time.‡ That he by the grace of God should taste death for *every man*.** My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ, the righteous: And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.††

Thus much is briefly stated, for the consideration of the serious; but the subject is capable of the finest and most unlimited illustration.

* 1 Peter, ii. 21, 22, 23. iii. 17. iv. 13, 14, 15, 16. † 2 Cor. v. 14, 15. ‡ 1 Tim. ii. 5, 6. ** Heb. ii. 9. †† 1 John, ii. 1, 2.

N. B. In the original of the above, the texts of scripture were only referred to; but for the benefit of the reader, I have written them all out in full. A. K.

themselves to reduce their belief to almost nothing; whose morals centre in the mere observation of the laws of nature: so that under the deceiving appearance of the austerest probity and of an unbounded toleration, for other people's opinion, that their's may be tolerated, by means of the most unbounded kindness and false charity behaving as the most dutiful subjects of the land, and appearing the most honest of mankind, they have gained the weak to their side, drawing them of course into satan's net, by which means that dangerous vermin has already tainted the flock of the faithful.*

Oh! unworthy and detestable race!—that thou wert at the bottom of the endless abyss, with Korah, Dathan and Abiram, with all the pagans, jews and heretics, with all the sorcerers which exist on the face of the earth!—but no, subsist ye, continue to be the constant object of the extensive charity, the zeal, the work and watchings of the Lords's ministers, and namely of the holy inquisition, whose sole aim is God's greatest glory, and the salvation of your wicked souls! ah! dear daughter, you are still ignorant how far that zeal and charity extends, which keeps us day and night in quest of the lost sheep.

* These expressions persuaded me, that the unfortunate object before my eyes, was the daughter of an old gentleman of my acquaintance, who took passage with me from Holland, his native country, to England; and had related to me the persecutions which himself and his friends, the Unitarians in Spain, had been exposed to. He had a thousand times mentioned with a torrent of tears, that very daughter whom his own safety had left no time to rescue.

Do not let us insist any longer on that confession which we expect from you. Declare that your father had no sooner inculcated in your mind his abominable principles, than you conceived a sovereign contempt for the Catholic, Apostolic and Roman religion, and the most implacable hatred for the *Holy Inquisition*; that by the means of that contempt and hatred, the devil took possession of your soul, seduced you by his delusions, and you gave yourself up to him. Own that you have made use of witchcraft. Do'nt pretend to deny those horrid crimes which you have committed towards the church and its ministers; tell us the names of your accomplices;—let us know your father's retreat, and that of his adherents, that we may open their eyes, and be enabled to recal them from the way of perdition which they so boldly tread.—Ah! as to my father! exclaimed the poor girl, did I actually know where he is, were he the most criminal of mankind, I shall obey in that respect the voice of nature, only that moving & amiable voice which whispers me to spare my own blood. As to his adherents, I know but few of them who differ in opinion from you, as far as reason warrants them so to do, and their concience dictates; who perform good from a love of it; who, as much as it is in their power mark each of their days by some laudable deed; whom I would not betray did I know their retreat. On the contrary, if the purest faith, the strictest virtue, which I have professed all my life, is rewarded among you by the torments I have endured since I fell in your hands, and

that I must still suffer. I beseech heaven to preserve them from such a reward. In answer to the accusation of contempt and hatred which I am charged with entertaining against the church and its ministers, I can only say that my parents have uniformly taught me not to despise or hate any person of whatever religion: that lesson I have constantly practised to this day. They have unvariably informed me, that superstition alone was despicable, and vice hateful: That I ought to deplore the fate of the superstitious and vicious, take pity on them, to enlighten them if possible, and treat them as brethren; and such is the fruit of the education I have received, that notwithstanding what I have undergone since I have fallen into your power, my patience, together with the hope I have always entertained, that time & truth would finally convince you of my innocence, has smothered my resentment. Therefore, that hatred, those pretended delusions of the devil, with their consequences, have no existence but in the disordered brains of those who through weakness or wickedness have invented against me the most absurd and cruel calumnies.——My dear child, said the inquisitor, you have owned, while off your guard, that you were an heretic. Let us know the particular points in which you err, the consequence of your errors; do not force us to have recourse to rigor; confess, and at once, otherwise you shall be put to the rack.

Great God! exclaimed the poor wretch, the rack! alas!—Shall I be able to bear it! Ah! fathers, who authorises you to torment your fel-

low creatures, when possessing every moral virtue, and guilty only of a difference in opinion? Who authorises us? retorted the inquisitor; the honor of religion, the glory of a wrathful God, of a terrible God! of the Lord of Hosts.—Stop, stop, exclaimed the girl, that God is not my God: my God is not terrible, yet my God is the Lord of Hosts. My God neither approves nor commands persecution, nor the desolation of the human race; he hates discord, injustice, vengeance, violence, cruelty and fury—and generally all the fatal consequences of ambition, fanaticism and interest. My God is good: all nature teaches me so; in him it does not shew me a threatening God, thundering and spreading alarm every where; neither does it offer to my view a cruel and capricious God, quenching his thirst with blood and tears, or appeased by the foolish practices of a fruitless penance. Nature bids me behold a God who makes us the tenderest of his care, who with a prodigal hand bestrews the path of life with bounties, and gives us reason to use them with moderation. In him I see a God loving mildness, justice, charity, beneficence, and expecting of me the practice of the same virtues: a God who pities our weaknesses, who, when he corrects, punishes like a father. And if he has in store some awful judgment, it must pour on the head of the obstinate sinner; but above all, on those vain and cruel men, who have created a God similar to themselves, that is to say, a monster composed of the horrid medley of all human passions and vices, a monster whom they mix in all their

interests, in the name of whom they assume the shocking right of tyrannizing over the conscience, become the scourge of humanity, and the horror and opprobrium of human nature.

Just heavens, what impiety! exclaimed the inquisitor: abominable creature, the devil alone could have inspired thee with such blasphemies against the attributes of divinity, so well ascertained in the Holy Scriptures, and against its divine worship, so positively enjoined by the church. Executioners, to your duty; let the keenest torments force from her a confession of her connexion with Satan, her master, of her other crimes, and of the names of her accomplices.

The inquisitor had hardly ended these words, when two of the four spectres who had conducted the unfortunate creature, stripped her of the rags that covered her, and the two others prepared the rest of the necessaries for the execution of the friar's orders.

The profound silence which reigned in that mournful place during the dreadful preparations, the glimmering light in the dungeon, the fatal instruments, the grief and discouragement of the victim, the glances of the enraged judges, the ferocious looks of the executioners, suspended the operation of my senses, and overwhelmed me with fear and anguish.

The poor girl having no garment left but a cloth round her waist, was seized by the executioners, who tied her hands behind her back, and, by means of a rope fastened round her wrists, and passed through a block made fast to

the ceiling, raised her suddenly as high as they could; having held her suspended for a while, they let go the rope, and she came down with full force within a foot from the floor: this terrible shock dislocated all her joints; the rope which was tied round her arms, entered the flesh, and the torture she experienced drew from her a piercing shriek. In a little while the operation was repeated; her groans and cries increased; but they could not force her to confess that she was a witch, since she was not, neither could they learn her father's place of abode, nor the retreat of his adherents, because she did not know it, and that she would rather have suffered death, than expose another to undergo the torments she now endured.

They had tortured her for about an hour in the most excruciating manner, when her strength forsaking her, she at once appeared lifeless; one of the inquisitors having drawn near, applied his lecherous hand to the livid and bruised breast of the unfortunate girl, and said with a determined tone—it is needless to call a doctor, it will be sufficient at present that the bottle of hartshorn be applied to her nostrils to restore her.

The essence had the desired effect; but she remained extended on the ground, unable to move a limb. Then the inquisitors having approached her, one of them upbraided her in the strongest terms, reproaching her with the unheard of blasphemies she had thrown out against God and his worship; he added afterwards that she ought not to despair of his infi-

nite mercy; extolled the charity of the St. Office, which did not wish for the death of the sinner, but the salvation of his soul. The speech, or promises and threatenings which followed, did not shake her resolution; she did not comply with the confession demanded of her, but when the inquisitor had done talking, she said in a voice capable of moving the most flinty heart,—Alas! *fathers*, have you renounced all humanity; do you see with indifference the spent victim without motion. Ah! consider my dislocated members, that tender body bruised and lacerated; and have mercy on a poor wretch lying at your feet, and overwhelmed with horror and despair. Have pity on my sex, my youth and my misfortunes! No, barbarians! cried she soon after, your hearts are strangers to sensibility; I see in your eyes the ferocity of the lion and the angry tiger. Abominable monsters, here I am, seize on my limbs, enjoy the cruel pleasure of tearing them; quench your thirst with my blood, and satiate your execrable rage. I yet live. And you! O deplorable victims! who groan in the horrid dungeons dug on this spot, may my torments alleviate your miserable fate, and guard you against the bitter cup prepared for your palates. May my death be the last crime of my persecutors.—She would have continued, but she was again seized, and they poured down her throat several quarts of very cold water; she was then laid in a trough, where she was squeezed so severely that she fell into another swoon.

When she recovered her senses she was assailed with the same words in vain; she was next ordered near a large fire, and her feet having been rubbed with oil, or other penetrating matter, they were warmed so cruelly as to raise blisters, and I discovered in a little while the sinews and bones. These horrid pains could not draw even a complaint from her. Her courage and resignation braved the cruelty of the inquisitors, and fatigued the ministers of their rage. Her strength having for a third time forsaken her, she was at length carried away —and I have since learnt, that three days after she was dragged in a dung cart to a public place, where loaded with the imprecations of the judges, and the execration of an immense concourse of people, she was burnt to death, in order to teach the universe, that if all the moral virtues are sufficient to obtain us the toleration, esteem and honor of the most barbarous nations, they are looked upon as crimes by a nation who glories in the profession of a religion established by a Man-god, who preached nothing but meekness and charity, and who died on a cross, having in his power, with one single breath, to destroy his enemies.

I was no sooner alone than I exclaimed, Oh! the *abominable inquisitors*, what I had heard of their cruelties was but a faint picture of what I have seen. I always thought before, that with prudence a man could live safe, in the middle of a society, however depraved, but experience shows the contrary. When I remember the horrid sacrifice of the two lovely infants offered

to a filthy he-goat, I find it was only the effect of a misunderstood piety, and owing to the superstition of a people blinded by the grossest ignorance, but what I have just now seen, has no other motive but the most diabolical madness, no object but the glutting of an execrable and bloody vengeance. How can the ministers of the God of truth, not satisfied with leading the ignorant into error, not contented with the ill effects of their private quarrels, and with that hatred which they vow against the man who presumes to think differently from themselves, erect tribunals, where without reason, humanity or mercy, they boldly judge all those whose downfall they have sworn: and how can they be audacious enough, when descending from such a tribunal, to ascend the threshold of the altar, and lift up to heaven their bloody hands? Great God, if thou hast unforeseen designs in permitting so much guilt, screen me, I humbly beseech thee, from falling a sacrifice to it.

These reflections over, I climbed up the chimney again. The darkness of the night was favorable to my intentions: I sallied from one of the windows of the granary, and wandered over the roofs of several houses, not daring to venture into any, and fearing, if discovered to be betrayed;—for the inquisition is so cruel, that was a Spaniard suspected of having favored the escape of a single prisoner, his charity would cost him his life. I ventured notwithstanding through a house, resolved to knock down with my fluke whoever should dare to oppose me. Before I had gone down a pair of stairs, a ser-

vant girl espied me, and was so frightened at my aspect that she took me for the devil. My beard was then very long, I had on a long black robe, my face was emaciated, and my eyes sparkling with rage and despair, the girl screamed so loud that the master of the house ran up. He was not less frightened than her when he discovered me; but I begged him to fear nothing; and on closer inspection found him to be a French doctor, who had once cured me of a severe fit of sickness. The honest fellow shook my hand cordially, whilst the tear of sympathy trickled down his cheek. He conducted me to his closet, where I gave him a short narrative of what had happened to me. He blamed me for my want of prudence in disclosing my sentiments to the friars; advised me to beware of priests of any denomination; and having furnished me with a disguise, he presented me with fifty dollars, desiring me to write to him as soon as I should be out of the reach of the inquisition. I set sail next morning for England, resolved never more to set foot on the inhospitable shores of Spain.

An Address from a Friend to Christianity, to his Brethren.

BRETHREN,

ACTUATED by a fervent desire for your present and eternal welfare, a friend to the relig-

ion you profess, begs your attention whilst he lays before you some observations for your serious consideration.

Although reason is justly called the great distinguishing faculty of man, who is there that is not convinced of its insufficiency to insure happiness, by restraining the passions and reducing to order the evil propensities of our nature? Something more than mere reason seems necessary to promote the happiness of man, even in this life, and the Supreme Governor of the Universe has placed within our reach a complete remedy for this defect of our fallen nature, by offering up his holy begotten Son as a ransom for us. This divine Saviour hath by example, as well as precept, left for our instruction a system of Religion which may secure to us not only happiness in this world, but also the possession of eternal felicity in another. As this great truth meets with universal acknowledgment throughout the christian world, how comes it, that instead of "*Peace on earth and good will to men*," which was the triumphant song of angels, the history of Christendom is blackened by a long catalogue of persecutions, crimes, and murders, committed in the name of the divine author of our religion? The answer is easy;—christianity was promulgated at a time when the great ones of the earth had by fraud, or force established themselves in power, and trampled with impunity on the rights of their fellow men, who, sunk by the hard gripe of oppression, to the state of beasts of burthen, were not sensible of their inherent privileges, or, if known, they

remembered only to moan their sorrows, as the power and cruelty of their oppressors left them without hope of escaping their ignominious shackles. But when the light of the gospel was spread abroad; when the lust of power and the pride of dominion was attacked; when these great ones were called to look on all men as their brethren, they stood amazed and dismayed, and could not bear truths so humiliating to human grandeur: and they impiously combined together to crucify the author of doctrines so contrary to their worldly interests.

But unable by their cruelty and persecution to oppose truths so salutary, and of such heavenly origin, they cunningly contrived to ingraft religion, or pretended religion, on the old stock of their usurped governments, and by their union of church and state, once more rode triumphantly secure in persecution, revenge and murder. He who reads the bloody history of church and state persecutions, turns sickened and disgusted from so horrible a display of the fiend-like disposition of his fellow men, glutting to the full of every evil propensity of his nature, and impiously calling on the prince of peace to sanction crimes, the very recital of which makes us tremble. This union of church and state, and the imposing cry of "*Religion, Government, and order,*" was the cloak which tyranny so closely wrapped round itself that the ignorant, although they felt the evil, where unable to say were it originated; and if an observing individual discovered the imposture, terror kept him silent;

or if he ventured to unmask the cheat, fire and faggots were his inevitable portion.

If then the sincere professors of christianity, for so many hundred years, suffered for conscience sake, reviling, stripes, persecutions, and death, how great should be our rejoicing, that in this favored land the chains that have hitherto been entwined round the brethren, are broken asunder, and all are left in complete liberty to worship according to the dictates of their own consciences? Precious inestimable privileges! How ought we to cherish them; how carefully guard and preserve them, lest ambition should again exalt itself and deprive us of so great a blessing! Fully aware of the evil of church and state union, a monster that had destroyed so many millions of innocent victims to its lust of power—the people of America wisely and gloriously cut asunder the bands with which they were united, and in the great charter of their liberties have declared, "*That no religous test should be required of our citizens*," thus leaving, in the true spirit of christianity, all descriptions, of men to the enjoyment of their own opinions, and their errors to the chastisement of that great Being who has declared "*Vengeance is mine: I will repay saith the Lord.*"

A FRIEND TO CHRISTIANITY.

SELECTED SCRIPTURES.

CHAP. I.

The Benevolence of God.

HE that loveth not, knoweth not God: for, God is love.(*a*) And we have known and believed the love that God hath to us; God is love: and he that dwelleth in love, dwelleth in God, and God in him.(*b*) For, God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.(*c*) And JEHOVAH passed by before him (Moses,) and proclaimed JEHOVAH, JEHOVAH God, merciful and gracious, long-suffering, & abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, and transgression, and sin, that will by no means clear the *guilty;* visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation* of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.(*d*) Know, therefore, that JEHOVAH thy God, he *is* God; the faithful God, who keepeth covenant and mercy with them that love him and keep

(*a*) I John, iv. 8. (*b*) 1 John, iv. 16. (*c*) St. John, iii. 16. (*d*) Exod. xxxiv. 6, 7, and xx. 5. and Deut. v. 9, 10.

his commandments, to a thousand generations.(e) Be ye mindful always of his covenant; the word *which* he commanded to a thousand generations.(f) He hath remembered his covenant forever; the word which he commanded, to a thousand generations.(g) JEHOVAH *is* merciful and gracious; slow to anger, and plenteous in mercy. He will not always chide, neither will he keep *his anger* forever. He hath not dealt with us after our sins, nor rewarded us according to our iniquities.—For, as the heaven is high above the earth, *so* great is his mercy towards them that fear him. As far as the east is from the west, *so* far hath he removed our transgressions from us. Like as a father pitieth *his* children, *so* JEHOVAH pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust.(h) For JEHOVAH is good; his mercy is everlasting, and his truth *endureth* to all generations.(i) JEHOVAH *is* long suffering, and of great mercy; forgiving iniquity and transgression.(j) For his anger *endureth but* a moment; in his favor is life: weeping may endure for a night, but joy cometh in the morning.(k) *As for* man, his days *are* as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of JEHOVAH *is* from everlasting to everlasting, upon them that fear him, and his righteousness unto children's chil-

(e) Deut. vii. 9. (f) 1 Chron. xvi. 15. (g) Psalm, cv. 8. (h) Psalm, ciii. 8——14. (i) Psalm, c. 5. (j) Numb. xiv. 18. (k) Psalm. xxx. 5.

dren: to such as keep his covenant, and to those that remember his commandments, to do them.(*l*) JEHOVAH *is* gracious and full of compassion; slow to anger, and of great mercy.—JEHOVAH *is* good to all; and his tender mercies are over all his works.(*m*) For the Lord will not cast off forever. But though he cause grief, yet will he have compassion, according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men.(*n*) For how great *is* his goodness! and how great *is* his beauty.(*o*) Oh! that *men* would praise JEHOVAH, *for* his goodness, and *for* his wonderful works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness.(*p*) O give thanks unto JEHOVAH, for *he is* good: for his mercy *endureth* forever. Let the redeemed of JEHOVAH say *so*, whom he hath redeemed from the hand of the enemy.(*q*)

Have we not all one father? Hath not one God created us?(*r*) *Is he* the God of the Jews only? *Is he* not also of the Gentiles?—Yes, of the Gentiles also: seeing *it is* one God who shall justify the circumcision by faith, and the uncircumcision through faith.(*s*) For there is no respect of persons with God.(*t*) Of a truth, I perceive that God is no respecter of persons; but, in every nation, him that feareth him, and worketh righteousness, is accepted with him.(*u*)

(*l*) Psalm, ciii. 15——18 (*m*) Psalm, cxlv. 8, 9. (*n*) Lam. iii. 31, 32, 33. (*o*) Zech. ix. 17. (*p*) Psalm, cvii. 8, 9. (*q*) Psalm, cvii. 1, 2. (*r*) Mal. ii. 10. (*s*) Rom. iii. 29, 30. (*t*) Rom. ii. 11. (*u*) Acts, x. 34, 35.

——————*As* I live, saith Adonai JEHOVAH: Behold, all souls are mine: as the soul of the father, so also the soul of the son is mine.(*v*) Fury *is* not in me.(*w*) For I will not contend forever, neither will I be always wroth; for the spirit should fail before me, & the souls which I have made.(*x*) For I *am* JEHOVAH, I change not; therefore, ye sons of Jacob are not consumed.(*y*) I drew them with cords of a man, with bands of love.(*z*)

O praise the JEHOVAH, all ye nations; praise him, all ye people: for his merciful kindness is great towards us; and the truth of JEHOVAH endureth forever. Praise ye JEHOVAH. *a* The glory of JEHOVAH shall endure forever: JEHOVAH shall rejoice in his works. *b*.

Blessed be the Lord, who daily loadeth us with benefits; even the God of our salvation! *c* JEHOVAH is righteous in all his ways, and holy in all his works. *d* O bless our God, ye people; and make the voice of his praise to be heard! *e* For with JEHOVAH *there is* mercy, and with him is plenteous redemption. And he shall redeem Israel from all her iniquities. *f*—He hath remembered his mercy, and his truth, toward the house of Israel: all the ends of the earth have seen the salvation of our God. Make a joyful noise unto JEHOVAH, all the earth; make a loud noise, and rejoice, and sing praise. *g* Sing praises to God, sing praises; sing praises unto our King, sing praises. For, God *is* the

v Ezek. xviii. 3, 4. *w* Isa. xxvii. 4. *x* Isa. lvii. 16. *y* Mal. iii. 6. *z* Hos. xi. 4. *a* Psal. cxvii. *b* Psal. civ. 31. *c* Psal. lxviii. 10. *d* Psal. cxlv. 17. *e* lxvi. 8. *f* cxxx. 7, 8. *g* xcviii. 3, 4.

King of all the earth: sing ye praises with understanding. God reigneth over the heathen: God sitteth upon the throne of his holiness. *h*

Make a joyful noise unto JEHOVAH, all ye lands. Serve the JEHOVAH with gladness:—come before his presence with singing. Know ye, that JEHOVAH *is* God; *it is* he *that* hath made us, and not we ourselves: *we are* his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, *and* bless his name. *i*

O give thanks unto JEHOVAH; for he is good: for his mercy *endureth* forever. O give thanks unto the God of Gods: for his mercy *endureth* forever. O give thanks unto the Lord of Lords: for his mercy *endureth* forever. To Him, who alone doeth great wonders: for his mercy *endureth* for ever. *j* Who remembered us in our low estate: for his mercy *endureth* forever. And hath redeemed us from our enemies: for his mercy *endureth* forever. Who giveth food to all flesh: for his mercy *endureth* forever. *k* Let them, now, that fear JEHOVAH, say, that his mercy *endureth* forever. *l*

h Psal. xlvii. 6, 7, 8. *i* c. 1—4. *j* cxxxvi. 1—4. *k* cxxxvi. 23, 24, 25. lxviii. 4.

N. B. The italic letters do not mark the emphatic words, as in common composition; but the supplementary parts, conformable to the English translation.

CHAP. II.

An Address to GOD, *as our* Father, Friend, Creator, *and* Redeemer.

O God, the God of the spirits of all flesh, *a* doubtless thou *art* our Father, though Abraham be ignorant of us, & Israel acknowledge us not: Thou, O Jehovah, *art* our Father, our Redeemer; thy name *is* from everlasting. *b* Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure, they are and were created. *c* Thou wilt have a desire to the work of thine hands. *d* But we are all as an unclean *thing*, and all our righteousnesses *are* as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. *e* But now, O Jehovah, thou *art* our Father; we *are* the clay, and thou our potter; and we all *are* the work of thy hand. Be not wroth very sore, O Jehovah; neither remember iniquity forever: behold, see, we beseech thee, we *are* all thy people. *f* Let the sighing of the prisoner come before thee: According to the greatness of thy power, preserve thou those that are appointed to die. *g* So we thy people, and sheep of thy pasture, will give thee thanks forever; we will shew forth thy praise to all generations. *b*

a Numb. xvi. 22. *b* Isa. lxiii. 16. *c* Rev. iv. 11. *d* Job, xiv. 15. *e* Isa. lxiv. 6. *f* Isa. lxiv. 8, 9. *g* Psalm, lxxix. 11. *h* Psalm, lxxix. 13

All thy works shall praise thee, O Jehovah; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion *endureth* throughout all generations. Jehovah upholdeth all that fall, and raiseth up all *those that be* bowed down. The eyes of all wait upon thee: thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing. *i* O Jehovah, how great are thy works! *and* thy thoughts are very deep! *j* Many, O Jehovah, my God, *are* thy wonderful works, *which* thou hast done, and thy thoughts, *which are* to us ward: they cannot be reckoned up in order unto thee: *if* I would declare and speak *of them*, they are more than can be numbered. *k* Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou king of saints! Who shall not fear thee, O Lord, and glorify thy name? For *thou* only *art* holy; for all nations shall come and worship before thee; for thy judgments are made manifest. *l* Amongst the gods *there is* none like unto thee, O Jehovah, neither *are there any works* like unto thy works. All nations whom thou hast made, shall come & worship before thee, O Jehovah! and shall glorify thy name. For thou *art* great, and doest wondrous things: thou *art* God a-

i Psalm, cxii. 10——16. *j* Psalm, xcii. 5. *k* Psalm, xl. 5. *l* Rev. xv. 3, 4.

lone. *m* O Jehovah, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. *n* Thy mercy, O Jehovah, endureth forever; forsake not the works of thine own hands. *o*

But thou hast mercy upon all; for thou canst do all things; and winkest at the sins of men because they should amend. For thou lovest all the things that are, and hatest nothing that thou hast made: for never wouldst thou have made any thing, if thou hadst hated it. And how could any thing have endured, if it had not been thy will? or been preserved, if not called by thee? But thou sparest all; for they are thine, O Lord, thou lover of souls. *p*

For, thine incorruptible Spirit is in all things. Therefore, chastenest thou them by little and little, that offend; and warnest them, by putting them in remembrance wherein they have offended; that, leaving their wickedness, they may believe on thee, O Lord. *q* For thy power is the beginning of righteousness; and because thou art the Lord of all, it maketh thee to be gracious to all. *r* But thou, O God, art gracious and true: long suffering, and in mercy ordering all things. For if we sin, we are thine, knowing thy power: but we will not sin, knowing that we are counted thine. *s* Also unto thee, O Jehovah, *belongeth* mercy: for thou renderest to every man according to his work. *t*

m Psalm, lxxxvi. 8. 9, 10. *n* Psalm, civ. 24. *o* Psalm, cxxxviii. 8. *p* Wisdom of Solomon, xi. 23——26. *q* Wisdom, xii. 1, 2. *r* Wisdom, xii. 16. *s* Wisdom, xv. 1, 2. *t* Psalm, lxii. 12.

God be merciful unto us, and bless us: *and* cause his face to shine upon us. That thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God: let all the people praise thee. O let the nations be glad, and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Let the people praise thee, O God, let all the people praise thee. *Then* shall the earth yield her increase; *and* God, *even* our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him. *u* Who *is* a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth *in* mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; & thou wilt cast all their sins into the depths of the sea. *v* According to thy name, O God, so is thy praise unto the ends of the earth, thy right-hand is full of righteousness! *w* Hear thou from the heavens, *even* from thy dwelling-place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as do thy people Israel. *x* And they that know thy name, will put their trust in thee. *y*

Arise, O God, judge the earth; for thou shalt inherit all nations. *z* They shall fear thee as long as the sun and moon endure, through-

u Psalm, lxvii. *v* Micah, vii. 18, 19. *w* Psalm. xlviii. 10.
x 2 Chron. vi. 33. *y* Psalm, ix. 10. *z* Psalm, lxxii. 9.

themselves to reduce their belief to almost nothing; whose morals centre in the mere observation of the laws of nature: so that under the deceiving appearance of the austerest probity and of an unbounded toleration, for other people's opinion, that their's may be tolerated, by means of the most unbounded kindness and false charity behaving as the most dutiful subjects of the land, and appearing the most honest of mankind, they have gained the weak to their side, drawing them of course into satan's net, by which means that dangerous vermin has already tainted the flock of the faithful.*

Oh! unworthy and detestable race!—that thou wert at the bottom of the endless abyss, with Korah, Dathan and Abiram, with all the pagans, jews and heretics, with all the sorcerers which exist on the face of the earth!—but no, subsist ye, continue to be the constant object of the extensive charity, the zeal, the work and watchings of the Lords's ministers, and namely of the holy inquisition, whose sole aim is God's greatest glory, and the salvation of your wicked souls! ah! dear daughter, you are still ignorant how far that zeal and charity extends, which keeps us day and night in quest of the lost sheep.

* These expressions persuaded me, that the unfortunate object before my eyes, was the daughter of an old gentleman of my acquaintance, who took passage with me from Holland, his native country, to England; and had related to me the persecutions which himself and his friends, the Unitarians in Spain, had been exposed to. He had a thousand times mentioned with a torrent of tears, that very daughter whom his own safety had left no time to rescue.

died for our sins, according to the Scriptures. *d* *He* gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. *e* Who his own self bare our sins in his own body on the tree; that we, being dead to sin, should live unto righteousnes; by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the shepherd and bishop of souls. *f* Who gave himself for our sins, that he might deliver us from this present world, according to the will of God and our Father. *g* God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ. *h* Who died for us, that whether we wake or sleep, we should live together with him. *i* For by one offering he hath perfected forever them that are sanctified. *j* Christ was once offered to bear the sins of many. *k*— We are sanctified through the offering of the body of Jesus, once *for all*. *l* For now once in the end of the age, hath he appeared to put away sin, by the sacrifice of himself. *m* Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. *n* Wherefore, in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people. *o* Forasmuch, then, as the

d 1 Cor. xv. 3. *e* Tit. ii. 14. *f* 1 Pet. ii 24, 25. *g* Gal. i. 4. *h* Eph. ii. 4, 5. *i* 1 Thess. v. 10. *j* Heb. x. 14. *k* Heb. ix. 28. *l* Heb. x. 10. *m* Heb. ix. 26. *n* Heb. xiii. 12. *o* Heb. ii. 17.

children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil; and deliver them, who, through fear of death, were all their life-time subject to bondage. *p* Herein is love! not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins. *q* For the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. *r* I am the the good shepherd; the good shepherd giveth his life for the sheep. *s* And I lay down my life for the sheep. And other sheep have I, which are not of this fold: them also I must bring, & they shall hear my voice; and there shall be one fold, and one shepherd. *t* For this is my blood of the New Testament, which is shed for many, for the remission of sins. *u* This is my body, which is given for you: this cup is the New Testament in my blood, which is shed for you. *v*

He that spared not his own Son, but delivered him up for us all; how shall he not, with him, also freely give all things. *w*

p Heb. ii. 14, 15. *q* 1 John iv. 10. *r* St. Mat. xx. 28. and St. Mark x. 45. *s* St. John x. 11. *t* St. John x. 15, 16. *u* St. Mat. xxvi. 28. See also St. Mark xiv. 24. *v* St. Luke xxii. 19, 20. *w* Rom. viii. 32.

CHAP. IV.

The Universality of the Death of Christ.

FOR the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead: And he died for all, that they who live, should not henceforth live unto themselves, but unto him that died for them, and rose again. *a* We see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that he, by the grace of God should taste death for every man. *b* For *there is* one God, and one Mediator between God and men, the man Christ Jesus: Who gave himself a ransom for all, to be testified in due time. *c* If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for *the sins of* the whole world. *d*

a 2 Cor. v. 14, 15. *b* Heb. ii. 9. *c* 1 Tim. ii. 5, 6. *d* 1 John ii. 1, 2.

CHAP. V.

Equally plain it is, that he will bring all into a state of willing subjection to God, as that he hath brought some already.

I HAVE sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, That unto me every knee shall bow, ev-

ery tongue shall swear. Surely shall say, In Jehovah have I righteousness and strength; to him shall come: and all that are incensed against him, shall be ashamed. *a*

Jesus Christ, he is Lord of all. *b* Who, being in the form of God, thought it no robbery to be equal with (or *as*) God. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Wherefore God also hath highly exalted him, and given him a name, which is above every name; That at (or *in*) the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth: And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. *c*

I give you to understand, that no man, speaking by the spirit of God, calleth Jesus, accursed; and *that* no man can say that Jesus is the Lord, but by the Holy Ghost. *d*

Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ. *e* Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times, he might gather together in one (*or* rehead) all things in

a Isai. xlv. 23, 24. *b* Acts, x. 36. *c* Phil. ii. 6—11. *d* 1 Cor, xii. 3. *e* Ephes. i. 3.

Christ, both which are in heaven, and which are on earth, *even* in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the council of his own will: That we should be to the praise of his glory who first trusted in Christ.*f* Who is the image of the invisible God, the first-born of every creature: For by him were all things created that are in heaven, and that are in earth, visible and invisible; whether *they be* thrones, or dominions, or principalities or powers; all things were created by him and for him; and he is before all things, and by him all things consist. And he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence.—For it pleased *the Father*, that in him should all fulness dwell: And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, whether *they be* things in earth, or things in heaven. And you who were sometime alienated, and enemies in *your* mind, by wicked works; yet now hath he reconciled, in the body of his flesh, through death, to present you holy, and unblameable, and unreproveable, in his sight; if ye continue grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, *and* which was preached (*or* is preaching) to every creature who is under heaven.*g* *Even* the mystery which hath been hid from ages, and

f Eph. i. 9, 10, 11, 12. *g* Col. i. 15—23.

from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory: whom we preach, warning every man, and teaching every man, in all wisdom, that we may present every man perfect in Christ Jesus. *h* For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us: (Jews and Gentiles) For to make in himself of twain one new man, *so* making peace; & that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you who were afar off, and to them that were nigh. *i* For in him dwelleth all the fulness of the Godhead bodily: And ye are complete in him, who is the head of all principality and power. *j* Him hath God exalted with his own right-hand, *k* far above all principality and power, and might and dominion, and every name that is named, not only in this age, but also in that which is to come: And hath put all things under his feet; and gave him *to be* head over all things to the Church; which is his body, the fulness of him that filleth all in all. *l*

h Col. i. 26, 27, 28. *i* Eph. ii. 14—17. *j* Col. ii. 9, 10.
k Acts v. 31. *l* Eph. i. 21, 22, 23.

CHAP. VI.

Christ will not lose his labor, nor hath he shed his blood in vain; for he will actually, in his own time, save or restore all men.

HE shall see of the travail of his soul, *and* shall be satisfied. By his knowledge shall my righteous servant justify many (*or* the many;) for he shall bear their iniquities: *a* And the glory of Jehovah shall be revealed, & all flesh shall see *it* together; for the mouth of Jehovah hath spoken it. *b* And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel. I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth. *c* I *am* Jehovah; that is my name; and my glory will I not give to another, neither my praise to graven images. *d* All the ends of the world shall remember and turn unto Jehovah: and all the kindreds of the nations shall worship before thee. For the kingdom *is* Jehovah's, and he *is* the governor among the nations. *e*

And the Scripture, foreseeing that God would justify the Heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. *f* Now to Abraham and his seed were the promises made—he saith not, And to seeds (as of many;) but as of

a Isai. liii. 11. *b* Isai xl. 5. *c* Isai. xlix. 6. *d* Isai. xlii. 8. *e* Psalm, xxii 27, 28. *f* Gal. iii. 8.

to a filthy he-goat, I find it was only the effect of a misunderstood piety, and owing to the superstition of a people blinded by the grossest ignorance, but what I have just now seen, has no other motive but the most diabolical madness, no object but the glutting of an execrable and bloody vengeance. How can the ministers of the God of truth, not satisfied with leading the ignorant into error, not contented with the ill effects of their private quarrels, and with that hatred which they vow against the man who presumes to think differently from themselves, erect tribunals, where without reason, humanity or mercy, they boldly judge all those whose downfall they have sworn: and how can they be audacious enough, when descending from such a tribunal, to ascend the threshold of the altar, and lift up to heaven their bloody hands? Great God, if thou hast unforeseen designs in permitting so much guilt, screen me, I humbly beseech thee, from falling a sacrifice to it.

These reflections over, I climbed up the chimney again. The darkness of the night was favorable to my intentions: I sallied from one of the windows of the granary, and wandered over the roofs of several houses, not daring to venture into any, and fearing, if discovered to be betrayed;—for the inquisition is so cruel, that was a Spaniard suspected of having favored the escape of a single prisoner, his charity would cost him his life. I ventured notwithstanding through a house, resolved to knock down with my fluke whoever should dare to oppose me. Before I had gone down a pair of stairs, a ser-

sion, who is the figure of him that was to come. But not as the offence—so also is the free gift: For, if through the offence of one, many be dead; much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, have abounded unto many. And not as *it was* by one that sinned, *so is* the gift; for the judgment *was* by one to condemnation, but the free-gift *is* of many offences unto justification: For if by one man's offence, death reigned by one—much more they who receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ. Therefore as, by the offence of one, *judgment came* upon all men to condemnation; even so, by the righteousness of one, *the free gift came* upon all men unto justification of life. For as, by one man's disobedience, many were made sinners; so, by the obedience of one, shall many be made righteous. Moreover, the law entered, that the offence might abound; but where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign, through righteousness, by Jesus Christ our Lord. *k*

This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. *l* This *is* a faithful saying, and worthy of all acceptation—For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour (*or* Restorer) of all men, specially of those that believe. These things command and teach. *m*

k Rom. v. 9.—21. *l* 1 Tim. i. 15. *m* 1 Tim. iv. 9, 10, 11.

For the grace of God, that bringeth salvation to all men, hath appeared;* teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. *n* For God sent not his Son into the world, to condemn the world; but that the world, through him, might be saved. *o* And we have seen, and do testify, that the Father sent his Son *to be* the Saviour of the world. *p*

In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name *was* John—the same came to bear witness of the light, that all *men* through him (*or* it) might believe. He was not that light, but *was sent* to bear witness of that light. *That* was the true light, which lighteth every man that cometh into the world. *q*

And thou shalt call his name Jesus; for he shall save his people from their sins. *r*

Jesus said unto them (the Jews), Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven: For the bread of God is he who cometh down from heaven, and giveth life unto the world. *s* And the bread that I will give is my flesh, which I will give for the life of the world: *t* For I came not to judge the world, but to save the world *u*—for the Son of Man is come to save that which was lost. *v*

* Here the Marginal Reading is preferred.

n Tit. ii. 11, 12. *o* St. John, iii. 17. *p* 1 John, iv 14. *q* St. John, i. 4——9. *r* St. Mat. i. 21. *s* St. John, vi. 32, 33. *t* St. John, vi. 51. *u* St. John, xii. 47. *v* St. Luke, xix. 10.

Yet sent unto John, and he bare witness unto the truth. But I receive not testimony from man; but these things I say, that ye might be saved. *w* For the Son of Man is not come to destroy men's lives, but to save *them*. *x* I am the light of the world. *y* As long as I am in the world, I am the light of the world. *z* And I, if I be lifted up from the earth, will draw all *men* unto me. *a*

Jehovah hath done great things for us, whereof we are glad. *b* For we know that this is indeed the Christ, the Saviour of the world. *c*

I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men—for kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. For this *is* good and acceptable in the sight of God our Saviour (*or* Restorer;) who will have all men to be saved (*or* restored) & to come unto the knowledge of the truth. *d* I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. *e*

w. St. John, v. 33, 34. *x* St. Luke, ix. 56. *y* St. John, viii. 12. *z* St. John, ix. 5. *a* St. John, xii. 32. *b* Psalm, cxxvi. 3. *c* St. John, iv. 42. *d* 1 Tim. ii. 1, 2, 3, 4. *e* 1 Tim. ii. 8.

CHAP. VII.

All things being given into the hands of CHRIST; *he shall subdue, bring into subjection, reconcile and restore all things.*

JESUS knowing that the Father had given all things into his hands, and that he was come from God, and went to God; *a* said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal; that they might know thee, the only true God, and Jesus Christ whom thou hast sent. *b* All things are delivered to me of my Father. *c* The Father loveth the Son, and hath given all things into his hand. *d* All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out. For I came down from heaven not to do my own will, but the will of him that sent me. And this is the will of him that sent me; that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. *e*

No man can come to me, except the Father, who hath sent me, draw him; and I will raise him up at the last day. It is written in the prophets, And they shall all be taught of God:

a St. John xiii. 3. *b* St. John xvii. 1, 2, 3. *c* St. Matth. xi, 27. *d* St. John iii. 35. *e* St. John vi. 37, 38, 39.

every man therefore, that hath heard and hath learned of the Father, cometh unto me. *f*

All things are delivered to me of my Father. *g* Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. *h* Father, I thank thee that thou hast heard me; and I knew that thou hearest me always. *i* I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. *j* I pray for them: I pray not for the world, (*i. e. now*) but for them which thou hast given me; for they are thine. *k* Neither pray I for these alone, but for them also that shall believe on me through their word; That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. *l*

God—Hath, in these last days, spoken unto us by *his* Son, whom he hath appointed heir of all things; by whom also he constituted the ages: Who being the brightness of *his* glory, and

f St. John vi. 44, 45. *g* St. Luke x. 22. *h* St. John xvii. 24. *i* St. John xi. 41, 42. *j* St. John xvii. 6. *k* St. John xvii. 9. *l* St. John xvii. 20—28.

the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right-hand of the Majesty on high: *m* From henceforth expecting till his enemies be made his footstool. *n* Thou hast put all things in subjection under his feet; for in that he put all in subjection under him, he left nothing not put under him: but now we see not yet all things put under him. *o* For he must reign till he hath put all enemies under his feet. *p* For he hath put all things under his feet: but when he saith all things are put under (him, it is) manifest that he is excepted who did put all things under him. *q* He is able even to subdue all things to himself. *r* Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. *s* And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that hath put all things under him, that God may be all in all. *t*

For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity; not willingly, but by reason of him who hath subjected *the same* in hope. Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the

m Heb. i. 1, 2, 3. *n* Heb. x. 13. *o* Heb. ii. 8, 9. *p* 1 Cor. xv. 25. *q* 1 Cor. xv. 27. *r* Phil. iii. 21. *s* 1 Cor. xv. 24. *t* 1 Cor. xv. 28.

whole creation groaneth and travaileth in pain together until now: and not only *they*, but ourselves also, who have the first-fruits of the Spirit; even we ourselves groan within ourselves, waiting for the adoption; *to wit*, the redemption of our body. *u*

u Rom. viii. 19—23.

CHAP. VIII.

Those who are in the state of the dead, are not excepted from the redeeming love and power of CHRIST.

FOR none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died and rose, and revived, that he might be Lord both of the dead and living. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ. For it is written, *As* I live, saith the Lord, every knee shall bow, to me, and every tongue shall confess to God. *a*

a Rom. xiv. 7—11.

——————*As* I live, saith Adonai JEHOVAH: Behold, all souls are mine: as the soul of the father, so also the soul of the son is mine.(*v*) Fury *is* not in me.(*w*) For I will not contend forever, neither will I be always wroth; for the spirit should fail before me, & the souls which I have made.(*x*) For I *am* JEHOVAH, I change not; therefore, ye sons of Jacob are not consumed.(*y*) I drew them with cords of a man, with bands of love.(*z*)

O praise the JEHOVAH, all ye nations; praise him, all ye people: for his merciful kindness is great towards us; and the truth of JEHOVAH endureth forever. Praise ye JEHOVAH. *a* The glory of JEHOVAH shall endure forever: JEHOVAH shall rejoice in his works. *b*

Blessed be the Lord, who daily loadeth us with benefits; even the God of our salvation! *c* JEHOVAH is righteous in all his ways, and holy in all his works. *d* O bless our God, ye people; and make the voice of his praise to be heard! *e* For with JEHOVAH *there is* mercy, and with him is plenteous redemption. And he shall redeem Israel from all her iniquities. *f*— He hath remembered his mercy, and his truth, toward the house of Israel: all the ends of the earth have seen the salvation of our God. Make a joyful noise unto JEHOVAH, all the earth; make a loud noise, and rejoice, and sing praise. *g* Sing praises to God, sing praises; sing praises unto our King, sing praises. For, God *is* the

v Ezek. xviii. 3, 4. *w* Isa. xxvii. 4. *x* Isa. lvii. 16. *y* Mal. iii. 6. *z* Hos. xi. 4. *a* Psal. cxvii. *b* Psal. civ. 31. *c* Psal. lxviii. 10. *d* Psal. cxlv. 17. *e* lxvi. 8. *f* cxxx. 7, 8. *g* xcviii. 3, 4.

King of all the earth: sing ye praises with understanding. God reigneth over the heathen: God sittteth upon the throne of his holiness. *b*

Make a joyful noise unto JEHOVAH, all ye lands. Serve the JEHOVAH with gladness:—come before his presence with singing. Know ye, that JEHOVAH *is* God; *it is* he *that* hath made us, and not we ourselves: *we are* his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, *and* bless his name. *i*

O give thanks unto JEHOVAH; for he is good: for his mercy *endureth* forever. O give thanks unto the God of Gods: for his mercy *endureth* forever. O give thanks unto the Lord of Lords: for his mercy *endureth* forever. To Him, who alone doeth great wonders: for his mercy *endureth* for ever. *j* Who remembered us in our low estate: for his mercy *endureth* forever. And hath redeemed us from our enemies: for his mercy *endureth* forever. Who giveth food to all flesh: for his mercy *endureth* forever. *k* Let them, now, that fear JEHOVAH, say, that his mercy *endureth* forever. *l*

b Psal. xlvii. 6, 7, 8. *i* c. 1—4. *j* cxxxvi. 1—4. *k* cxxxvi. 23, 24, 25. lxviii. 4.

N. B. The italic letters do not mark the emphatic words, as in common composition; but the supplementary parts, conformable to the English translation.

CHAP. II.

An Address to GOD, *as our* Father, Friend, Creator, *and* Redeemer.

O God, the God of the spirits of all flesh, *a* doubtless thou *art* our Father, though Abraham be ignorant of us, & Israel acknowledge us not: Thou, O Jehovah, *art* our Father, our Redeemer; thy name *is* from everlasting. *b* Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure, they are and were created. *c* Thou wilt have a desire to the work of thine hands. *d* But we are all as an unclean *thing*, and all our righteousnesses *are* as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. *e* But now, O Jehovah, thou *art* our Father; we *are* the clay, and thou our potter; and we all *are* the work of thy hand. Be not wroth very sore, O Jehovah; neither remember iniquity forever: behold, see, we beseech thee, we *are* all thy people. *f* Let the sighing of the prisoner come before thee: According to the greatness of thy power, preserve thou those that are appointed to die. *g* So we thy people, and sheep of thy pasture, will give thee thanks forever; we will shew forth thy praise to all generations. *b*

a Numb. xvi. 22. *b* Isa. lxiii. 16. *c* Rev. iv. 11. *d* Job, xiv. 15. *e* Isa. lxiv. 6. *f* Isa. lxiv. 8, 9. *g* Psalm, lxxix. 11. *b* Psalm, lxxix. 13

All thy works shall praise thee, O Jehovah; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion *endureth* throughout all generations. Jehovah upholdeth all that fall, and raiseth up all *those that be* bowed down. The eyes of all wait upon thee: thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing. *i* O Jehovah, how great are thy works! *and* thy thoughts are very deep! *j* Many, O Jehovah, my God, *are* thy wonderful works, *which* thou hast done, and thy thoughts, *which are* to us ward: they cannot be reckoned up in order unto thee: *if* I would declare and speak *of them*, they are more than can be numbered. *k* Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou king of saints! Who shall not fear thee, O Lord, and glorify thy name? For *thou* only *art* holy; for all nations shall come and worship before thee; for thy judgments are made manifest. *l* Amongst the gods *there is* none like unto thee, O Jehovah, neither *are there any works* like unto thy works. All nations whom thou hast made, shall come & worship before thee, O Jehovah! and shall glorify thy name. For thou *art* great, and doest wondrous things: thou *art* God a-

i Psalm, cxli. 10——16. *j* Psalm, xcii. 5. *k* Psalm, xl. 5. *l* Rev. xv. 3, 4.

lone. *m* O Jehovah, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. *n* Thy mercy, O Jehovah, endureth forever; forsake not the works of thine own hands. *o*

But thou hast mercy upon all; for thou canst do all things; and winkest at the sins of men because they should amend. For thou lovest all the things that are, and hatest nothing that thou hast made: for never wouldst thou have made any thing, if thou hadst hated it. And how could any thing have endured, if it had not been thy will? or been preserved, if not called by thee? But thou sparest all; for they are thine, O Lord, thou lover of souls. *p*

For, thine incorruptible Spirit is in all things. Therefore, chastenest thou them by little and little, that offend; and warnest them, by putting them in remembrance wherein they have offended; that, leaving their wickedness, they may believe on thee, O Lord. *q* For thy power is the beginning of righteousness; and because thou art the Lord of all, it maketh thee to be gracious to all. *r* But thou, O God, art gracious and true: long suffering, and in mercy ordering all things. For if we sin, we are thine, knowing thy power: but we will not sin, knowing that we are counted thine. *s* Also unto thee, O Jehovah, *belongeth* mercy: for thou renderest to every man according to his work. *t*

m Psalm, lxxxvi. 8. 9, 10. *n* Psalm, civ. 24. *o* Psalm, cxxxviii. 8. *p* Wisdom of Solomon, xi. 23——26. *q* Wisdom, xii. 1, 2. *r* Wisdom, xii. 16. *s* Wisdom, xv. 1, 2. *t* Psalm, lxii. 12.

God be merciful unto us, and bless us: *and* cause his face to shine upon us. That thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God: let all the people praise thee. O let the nations be glad, and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Let the people praise thee, O God, let all the people praise thee. *Then* shall the earth yield her increase; *and* God, *even* our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him. *u* Who *is* a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth *in* mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; & thou wilt cast all their sins into the depths of the sea. *v* According to thy name, O God, so is thy praise unto the ends of the earth, thy right-hand is full of righteousness! *w* Hear thou from the heavens, *even* from thy dwelling-place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as do thy people Israel. *x* And they that know thy name, will put their trust in thee. *y*

Arise, O God, judge the earth; for thou shalt inherit all nations. *z* They shall fear thee as long as the sun and moon endure, through-

u Psalm, lxvii. *v* Micah, vii. 18, 19. *w* Psalm. xlviii. 10.
x 2 Chron. vi. 33. *y* Psalm, ix. 10. *z* Psalm, lxxii. 5.

He that is our God *is* the God of salvation; and unto JAH (God) belong the issues from death. *b*

All *they that be* fat upon earth, shall eat and worship: all that go down to the dust shall bow before him, and none can keep alive his own soul. *c*

For Christ also hath once suffered for sins, the just for the unjust (that he might bring us to God) being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison: who sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls, were saved by water. *d* *You* shall give account to him that is ready to judge the quick and the dead. For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. *e*

Thus saith Jehovah, in an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant to the people, to establish the earth, to cause to inherit the desolate heritages: That thou mayest say to the prisoners, Go forth; to them that *are* in darkness, Shew yourselves; they shall feed in the ways, and their pastures *shall be* in all high places.—They shall not hunger nor thirst; neither shall

b Psalm, lxviii. 20. *c* Psalm, xxii. 29. *d* 1 Pet. iii. 18, 19, 20. *e* 1 Pet. iv. 5, 6.

the heat nor sun smite them; for he that hath mercy on them, shall lead them; even by the springs of water shall he guide them. *f* I Jehovah have called thee in righteousness, and will hold thine hand, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, *and* them that sit in darkness out of the prison-house. *g*

As for thee also; by the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water. *h* Such as sit in darkness, and in the shadow of death, *being* bound in affliction and iron; because they rebelled against the words of God, and contemned the counsel of the Most High: therefore he bro't down their heart with labor; they fell down, and *there was* none to help. Then they cried unto Jehovah in their trouble, *and* he saved them out of their distresses. He brought them out of darkness and the shadow of death, and brake their bands in sunder. Oh that *men* would praise Jehovah for his goodness, and for his wonderful works to the children of men!— For he hath broken the gates of brass, and cut the bars of iron in sunder. *i*

And it shall come to pass in that day *that* Jehovah shall punish the host of the high ones *that are* on high, and the kings of the earth upon the earth. And they shall be gathered together *as* prisoners are gathered in the pit, and

f Isaiah xlix. 8, 9, 10. *g* Isaiah xlii. 6, 7. *h* Zech. ix. 11. *i* Psalm cvii. 10—16.

shall be shut up in the prison, and after many days shall they be visited. *j*

I am Alpha and Omega, the beginning and the ending, saith the Lord; who is, and who was, and who is to come, the Almighty. *k* *I am* he that liveth, and was dead; and behold I am alive forevermore, Amen; and have the keys of hell and death. *l*

I will ransom them from the power of the grave, (*or* hell;) I will redeem them from death —O death I will be thy plagues; O grave (*or* hell) I will be thy destruction: repentance shall be hid from mine eyes. *m*

For this purpose the Son of God was manifested, that he might destroy the works of the devil. *n* And for this cause he is the mediator of the new testament, that by the means of death, for the redemption of the transgressions *that were* under the first testament, they who are called might receive the promise of eternal inheritance. *o* Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them. *p* Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things. *q* And having spoiled principalities and powers, he

j Isa. xxiv. 21, 22. *k* Rev. i. 8. *l* Rev. i. 18. *m* Hosea xiii. 14. *n* 1 John iii. 8. *o* Heb. ix. 15. *p* Heb. vii. 25. *q* Eph. iv. 8, 9, 10.

made a shew of them openly, triumphing over them in it. *r*

Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith Jehovah; even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered. *s* And Jehovah God said unto the serpent,—I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel. *t* Jesus Christ hath abolished death, and hath brought life and immortality to light, through the gospel. *u* For as in Adam all die, even so in Christ shall all be made alive. *v*

Death the last enemy shall be destroyed. *w* And in this mountain shall Jehovah of Hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all flesh, and the veil *that is* spread over all nations. He will swallow up death in victory: and Adonai Jehovah will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for Jehovah hath spoken it. *x*

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in

r Col. ii. 15. *s* Isaiah xlix. 24, 25. *t* Gen. iii. 14, 15.
u 2 Tim. i. 10. *v* 1 Cor. xv. 22. *w* 1 Cor. xv. 26.
x Isaiah xxv. 6, 7, 8.

victory: O death, where is thy sting? O grave (*or* hell) where is thy victory? the sting of death *is* sin, and the strength of sin *is* the law: but thanks *be* to God who giveth us the victory, through our Lord Jesus Christ. *y*

After this I beheld, and lo a great multitude which no man could number, of all nations and kindreds, and people and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God who sitteth upon the throne, and unto the Lamb. *z* And one of the elders answered, Saying unto me, What are these who are arrayed in white robes? and whence came they?—And I said unto him, Sir, thou knowest. And he said unto me, These are they who came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb; therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more: neither shall the sun light on them nor any heat. For the Lamb who is in the midst of the throne shall feed them, and shall lead them to living fountains of waters; and God shall wipe away all tears from their eyes. *a*

And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be

y 1 Cor. xv. 54, 55, 56, 57. *z* Rev. vii. 9, 10. *a* Rev. vii. 13——17.

his people, and God himself shall be with them, *and be* their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne, said, Behold I make all things new. And he said unto me, Write; for these words are true and faithful. And he said unto me, it is done. I am Alpha and Omega, the beginning and the end. *b*

The spirit of Jehovah God is upon me; because Jehovah hath anointed me to preach good tidings to the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound; to proclaim the acceptable year of Jehovah, and the day of vengeance of our God: to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called, trees of righteousness, the planting of Jehovah that he might be glorified. *c*

The righteous shall see it and rejoice, and all iniquity shall stop her mouth. Whoso *is* wise and will observe these *things*, even they shall understand the loving kindness of Jehovah. *d*

b Rev. xxi. 3, 4, 5, 6. *c* Isa. lxi. 1, 2, 3. *d* Psal. cvii. 42, 43.

CHAP. IX.

The Gospel is therefore good news to all; and the invitations are directed to all, &c.

HAVE I any pleasure at all that the wicked should die, saith the Lord God, *and* not that he should return from his ways, and live? *a* For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore, turn *yourselves*, and live ye: *b* say unto them, *As* I live saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways, for why will ye die, O house of Israel? *c* Return thou backsliding Israel, saith Jehovah, *and* I will not cause mine anger to fall upon you; for I *am* merciful, saith Jehovah, *and* I will not keep *anger* forever. *d* The Lord is not slack concerning his promise, (as some men count slackness) but his long suffering to us ward, not willing that any should perish, but that all should come to repentance. *e* Seek ye Jehovah while he may be found, call ye upon him while he is near. Let the wicked forsake his way, & the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him, and to our God, for he will abundantly pardon. For my thoughts *are* not your thoughts, neither *are* your ways my

a Ezek. xviii. 23. *b* Ezek. xviii. 32. *c* Ezek. xxxiii. 11. *d* Jer. iii, 12. *e* 2 Pet. iii. 9.

CHAP. VI.

Christ will not lose his labor, nor hath he shed his blood in vain; for he will actually, in his own time, save or restore all men.

HE shall see of the travail of his soul, *and* shall be satisfied. By his knowledge shall my righteous servant justify many (*or* the many;) for he shall bear their iniquities: *a* And the glory of Jehovah shall be revealed, & all flesh shall see *it* together; for the mouth of Jehovah hath spoken it. *b* And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel. I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth. *c* I *am* Jehovah; that is my name; and my glory will I not give to another, neither my praise to graven images. *d* All the ends of the world shall remember and turn unto Jehovah: and all the kindreds of the nations shall worship before thee. For the kingdom *is* Jehovah's, and he *is* the governor among the nations. *e*

And the Scripture, foreseeing that God would justify the Heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. *f* Now to Abraham and his seed were the promises made—he saith not, And to seeds (as of many;) but as of

a Isai. liii. 11. *b* Isai xl. 5. *c* Isai. xlix. 6. *d* Isai. xlii. 8. *e* Psalm, xxii 27, 28. *f* Gal. iii. 8.

I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly of heart, and ye shall find rest unto your souls. For my yoke *is* easy, and my burthen *is* light *k*

How beautiful upon the mountains, are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings, of good, that publisheth salvation, that saith unto Zion, Thy God reigneth! *l* And the angel said unto them, (the shepherds) Fear not, for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, who is Christ the Lord. *m*

And Jesus came, and spoke unto them, (his apostles) saying, All power is given unto me in heaven and in earth; go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: *n* Go ye into all the world, and preach the gospel to every creature. *o* And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come. *p* It is expedient for you that I go away: for if I go not away, the comforter will not come unto you; but if I depart, I will send him unto you: And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. *q* And ye shall be witnesses unto me, both in Jerusalem and in

k Mat. xi. 28, 29, 30. *l* Isa. lii. 7. *m* Luke, ii. 10. 11. *n* Mat. xxviii. 18,19. *o* Mark. xvi. 15. *p* Mat. xxiv. 14. Mark, xiii. 10. *q* St. John, xvi. 7, 8.

all Judea, and in Samaria, and unto the uttermost part of the earth. *s*

Doth not wisdom cry, and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates at the entry of the city, at the coming in of the doors. Unto you, O men, I call, and my voice *is* to the sons of men. O ye simple, understand wisdom; and ye fools, be ye of an understanding heart. *t* Jehovah possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. *u* Then was I by him, as one brought up *with him*; and I was daily *his* delight, rejoicing always before him, rejoicing in the habitable part of his earth; and my delights *were* with the sons of men. Now therefore, hearken unto me, O ye children, for blessed *are they that* keep my ways. *v*

Come eat of my bread, and drink of the wine *which* I have mingled. Forsake the foolish and live, and go in the way of understanding. *w* Behold, I have prepared my dinner; my oxen and *my* fatlings are killed, and all things *are* ready, come unto the marriage: but they made light of it, and went their ways, one to his farm, another to his merchandise. *x* Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither, the poor and the maimed, and the halt and the blind. And the

s Acts, 1. 8. *t* Prov. viii. 1—4. *u* Prov. viii. 22. 23. *v* Prov. viii. 30, 31, 32. *w* Prov. ix. 5, 6. *x* Mat. xxii. 4, 5.

servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out unto the highways and hedges, and compel them to come in, that my house may be filled. *x* Then saith he to his servants, The wedding is ready, but they who were bidden were not worthy, Go ye therefore into the highways, and as many as ye shall find bid to the marriage. So those servants went out into the *high* ways, and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests. *y*

And I (John,) saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people; saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come, and worship him that made heaven and earth, and the sea and the fountains of waters. *z* And the spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst, come; and whosoever will, let him take the water of life freely. *a*

x Luke, xiv 21, 22, 23. *y* Mat. xxii. 8,9, 10. *z* Rev. xiv. 6,7. *a* Rev. xxiii 17.

CHAP. X.

Exhortations to Praise God, &c.

SING unto Jehovah a new song, and his praise from the end of the earth; ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up *their voice*, the villages that Kedar doth inhabit: let the inhabitants of the rock sing: Let them shout from the top of the mountains. Let them give glory unto Jehovah, and declare his praise in the islands. *a*

They shall lift up their voice, they shall sing for the majesty of Jehovah, they shall cry aloud from the sea. Wherefore glorify ye Jehovah in the fires, the name of Jehovah, God of Israel, in the isles of the sea. *b* And let all flesh bless his holy name forever and ever. *c* O give thanks unto the God of heaven: for his mercy *endureth* forever. *d* O sing unto Jehovah a new song; for he hath done marvellous things; his right hand and his holy arm hath gotten him the victory. Jehovah hath made known his salvation; his righteousness hath he openly shewed in the sight of the heathen. *e* Give unto Jehovah, O ye kindreds of the people, give unto Jehovah glory and strength; Give unto Jehovah the glory *due unto* his name: bring an offering, and come unto his courts. O worship Jehovah

a Isa. xlii. 10, 11, 12. *b* xxiv. 14, 15. *c* Psalm, cxlv. 21. *d* Psalm, cxxxvi. 26. *e* Psalm, xcviii. 1, 2.

in the beauty of holiness: fear before him, all the earth. *f*

O come, let us sing unto Jehovah: let us make a joyful noise unto the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For Jehovah is a great God, and a great King above all gods. In his hand *are* the deep places of the earth; the strength of the hills is his also. The sea *is* his, and he made it: and his hands formed the dry land. O come, let us worship and bow down: let us kneel before Jehovah our maker; for he *is* our God, and we *are* the people of his pasture, and the sheep of his hand. *g* For his mercy *endureth* forever. *h* Rejoice, O ye nations, *with* his people. *i*

Jehovah hath made bare his arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. *j* And all men shall fear, and shall declare the work of God; for they wisely consider of his doing. *k* The princes of the people are gathered together, *even* the people of the God of Abraham; for the shields of the people *belong* unto God; he is greatly exalted. *l* Kings of the earth, and all people; princes, and all judges of the earth: both young men and maidens; old men and children: Let them praise the name of Jehovah:

f Psalm, xcvi. 7, 8, 9. *g* Psalm, xcv. 1—7. *h* 1 Chro. xvi. 34, 41. 2 Chro. v. 13. 2 Chro. vii. 3 and 6. 2 Chro. xx. 21. Ezra, iii. 11. Jer. xxxiii 11. Psalm cvi 1. cvii 1. cviii. 1, 2, 3, 4, 29. cxxxvi. 1——26. *i* Deut. xxxii. 43. *j* Isai. lii. 10. Psalm lxiv. 9. *l* Psalm xlvii. 9.

for his name alone is excellent; his glory is above the earth and heaven. *m* Let every thing that hath breath, praise Jehovah. Hallelujah. *n*

m Psalm, cxlviii. 11, 12, 13. *n* Psalm, cl. 6.

CHAP. XI.

The Universal Kingdom of Christ on earth, in the Millenium.

AND it shall come to pass in the last days, *that* the mountain of Jehovah's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more. *a* And Jehovah shall be king over all the earth: in that day shall there be one Jehovah, and his name one. *b* With righteousness shall he judge the poor, and re-

a Isa. ii. 2, 3, 4. *b* Zech. xiv. 9.

prove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid: and the calf, and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed, their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play upon the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy, in all my holy mountain: for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious. *c* And he shall speak peace unto the heathen; and his dominion *shall be* from sea *even* to sea, and from the river *even* to the ends of the earth. *d*

I saw in the night visions, and behold *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations and languages, should serve him; his dominion *is* an everlasting dominion, which shall not pass away, and his

c Isa. xi. 4——10. *d* Zech. ix. 10.

kingdom *that* which shall not be destroyed. *e* The saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever. *f* And the kingdom & dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High; whose kingdom *is* an everlasting kingdom, and all dominions shall serve and obey him. *g*

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord and of his Chirst, and he shall reign forever and ever. *h* In his days shall the righteous flourish: and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him: and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him. *i* And he shall live, and to him shall be given of the gold of Sheba; prayer also shall be made for *(or* to) him continually, and daily shall he be praised. *j* His name shall be continued as long as the sun: *men* shall be blessed in him; all nations shall call him blessed. *k* And all flesh shall see the salvation of God. *l*

e Dan. vii. 13, 14. *f* Dan. vii. 18. *g* Dan. vii. 27. *h* Rev. xi. 15. *i* Psalm, lxxii. 7——11. *j* Psalm, lxxii. 15. *k* Psalm, lxxii. 17. *l* St. Luke, iii. 6.

Jehovah said unto my Lord, Sit thou at my right hand, until I make thy foes thy footstool. Jehovah shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies. Thy people *shall be* willing *(or* liberal) in the day of thy power, in the beauties of holiness; from *(or* as) the womb of the morning thou hast the dew of thy youth, *m (or* births.) Thou *art* my Son, this day have I begotten thee. Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession. Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel. *n*

Gird thy sword upon *thy* thigh, O *most* mighty: with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth and meekness, *and* righteousness; and thy right hand shall teach thee terrible things. Thine arrows *are* sharp in the heart of the king's enemies; *whereby* the people fall under thee. Thy throne, O God, *is* forever and ever: the sceptre of thy kingdom *is* a right sceptre. Thou lovest righteousness, and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. *o*

Blessed *be* the king that cometh in the name of the Lord: peace in heaven, and glory in the highest. *p* And he hath on his vesture, and on

m Psalm, cx. 1, 2, 3. *n* Psalm, ii. 7, 8, 9. *o* Psalm, xlv. 3—7. *p* St. Luke, xix. 38.

his thigh, a name written, KING OF KINGS, and LORD OF LORDS. *q*

Therefore wait ye upon me, saith Jehovah, until the day that I rise up to the prey; for my determination *is* to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of Jehovah, to serve him with one consent. *r*

And I will rejoice in Jerusalem, and rejoice in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days; For the child shall die an hundred years old, but the sinner *being* an hundred years old shall be accursed. And they shall build houses, & inhabit *them*; and they shall plant vineyards, & eat the fruit of them. They shall not build & another inhabit; they shall not plant, and another eat: for as the days of a tree, *are* the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they *are* the seed of the blessed of Jehovah, and their offspring with them. And it shall come to pass, that before they call I will answer; and whiles they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust *shall*

q Rev. xix. 16. *r* Zeph. iii. 8, 9.

be the serpent's meat. They shall not hurt nor destroy, in all my holy mountain, saith Jehovah. *s*

For from the rising of the sun, unto the going down of the same, my name *shall be* great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith Jehovah of hosts. *t*

s Isa. lxv. 19——25. *t* Mal. i. 11.

CHAP. XII.

The character and portion of the First fruits, or those who believe in time, and obey the gospel in this life: Intermixed with exhortations to them, and threatenings to those that obey not God.

AND I looked, and lo, a lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as a voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps; and they sung as it were a new song before the throne, and before the four living creatures, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, who were

redeemed from the earth. *a* And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. *b*

These are they who were not defiled with women; for they are virgins: these are they who follow the Lamb whithersoever he goeth: these were redeemed from among men, *being* the first fruits unto God, and to the Lamb.—And in their mouth was found no guile: for they are without fault before the throne of God. *c* And I heard a voice from heaven, saying unto me, Write, Blessed *are* the dead who die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. *d* They loved not their lives unto the death. *e* And he saith unto me, Write; Blessed *are* they who are called unto the marriage-supper of the Lamb. *f* For he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful. *g*

He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. *h* Be thou faithful unto death, and I will give thee

a Rev. xiv. 1, 2, 3. *b* Rev. v. 9, 10. *c* Rev. xiv. 4, 5. *d* Rev. xiv. 13. *e* Rev. xii. 11. *f* Rev. xix. 9. *g* Rev. xvii. 14. *h* Rev. ii. 7.

a crown of life. He that overcometh, shall not be hurt of the second death. *i* To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth *it*. *j* That which ye have *already*, hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron: as the vessels of a potter shall they be broken to shivers; even as I received of my Father. And I will give him the morning star. *k* Thou hast a few names even in Sardis, who have not defiled their garments: and they shall walk with me in white; for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels. *l* Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* New Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new

i Rev. ii. 10, 11, Rev. iii. 4, 5. *j* Rev. ii. 17. *k* Rev. ii. 25——28.

his people, and God himself shall be with them, *and be* their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne, said, Behold I make all things new. And he said unto me, Write; for these words are true and faithful. And he said unto me, it is done. I am Alpha and Omega, the beginning and the end. *b*

The spirit of Jehovah God is upon me; because Jehovah hath anointed me to preach good tidings to the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound; to proclaim the acceptable year of Jehovah, and the day of vengeance of our God: to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called, trees of righteousness, the planting of Jehovah that he might be glorified. *c*

The righteous shall see it and rejoice, and all iniquity shall stop her mouth. Whoso *is* wise and will observe these *things*, even they shall understand the loving kindness of Jehovah. *d*

b Rev. xxi. 3, 4, 5, 6. *c* Isa. lxi. 1, 2, 3. *d* Psal. cvii. 42, 43.

CHAP. IX.

The Gospel is therefore good news to all, and the invitations are directed to all, &c.

HAVE I any pleasure at all that the wicked should die, saith the Lord God, *and* not that he should return from his ways, and live? *a* For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore, turn *yourselves*, and live ye: *b* say unto them, *As* I live saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? *c* Return thou backsliding Israel, saith Jehovah, *and* I will not cause mine anger to fall upon you; for I *am* merciful, saith Jehovah, *and* I will not keep *anger* forever. *d* The Lord is not slack concerning his promise, (as some men count slackness) but his long suffering to us ward, not willing that any should perish, but that all should come to repentance. *e* Seek ye Jehovah while he may be found, call ye upon him while he is near. Let the wicked forsake his way, & the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him, and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither *are* your ways my

a Ezek. xviii. 23. *b* Ezek. xviii. 32. *c* Ezek. xxxiii. 11. *d* Jer. iii. 12. *e* 2 Pet. iii. 9.

of God rule in your hearts, to the which also ye are called in one body; and be thankful. *w* Rejoice, because your names are written in heaven, *x* in the book of life. *y* Fear not little flock; for it is your Father's good pleasure to give you the kingdom. *z* For as many as are led by the spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The spirit itself beareth witness with our spirit that we are the children of God. And if children, then heirs; heirs of God, and joint heirs with Christ: if so be that we suffer with *him*, that we may be also glorified together.—For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us. *a* If we suffer, we shall also reign with *him*. *b* For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory *c* (*or* a glory exceeding *aionion* to an excess.) Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God! therefore the world knoweth us not, because it knew him not.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth

w Col. iii. 12—15. *x* Luke x. 20. *y* Phil. iv. 3. *z* Luke xii. 32. *a* Rom. viii. 14—18. *b* 2 Tim. ii. 12. *c* 2 Cor. iv. 17.

himself, even as he is pure. *d* Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. *e* And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him of his coming. *f* For ye are dead, and your life is hid with Christ in God. When Christ *who is* our life shall appear, then shall ye also appear with him in glory. *g* For if we believe that Jesus died, and rose again; even so them also that sleep in Jesus, will God bring with him. *h* For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God; and the dead in Christ shall rise first: then we who are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. *i* And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. *j* Then shall the righteous shine forth as the sun, in the kingdom of their Father. *k*

Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.—He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me: those that have

d 1 John iii. 1, 2, 3. *e* 1 John iv. 17. *f* 1 John ii. 28.
g Col. iii. 3, 4. *h* 1 Thes. iv. 14. *i* 1 Thes. iv. 16, 17.
j Mat. xxiv. 31—see also Mark xxiii. 27. *k* Mat. xiii. 43.

made a covenant with me by sacrifice. *l* But who may abide the day of his coming? And, who shall stand when he appeareth? for he *is* like a refiner's fire, and like fuller's soap: and he shall sit *as* a refiner and purifier of silver; & he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto Jehovah an offering in righteousness. *m* Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. *n* For the time *is come* that judgment must begin at the house of God; and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? *o* The angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth. *p* And that servant who knew his Lord's will and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*: but he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. *q*

But the souls of the righteous are in the hand of God, and there shall no torment touch them.

l Psalm, l. 3, 4, 5. *m* Mal. iii. 2, 3. *n* 1 Cor. iii 13, 14, 15. *o* 1 Pet. iv. 17, 18. *p* Matt. xiii. 49, 50. *q* Luke, xii. 47, 48.

servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out unto the highways and hedges, and compel them to come in, that my house may be filled. *x* Then saith he to his servants, The wedding is ready, but they who were bidden were not worthy, Go ye therefore into the highways, and as many as ye shall find bid to the marriage. So those servants went out into the *high* ways, and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests. *y*

And I (John,) saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people; saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come, and worship him that made heaven and earth, and the sea and the fountains of waters. *z* And the spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst, come; and whosoever will, let him take the water of life freely. *a*

x Luke, xiv 21, 22, 23. *y* Mat. xxii. 8,9, 10. *z* Rev. xiv. 6,7. *a* Rev. xxii 17.

and they that turn many to righteousness, as the stars forever and ever. *t* There is one glory of the sun, and another glory of the moon, and *another* glory of the stars; for *one* star differeth from another star in glory. So also *is* the resurrection of the dead. *u*

And as we have borne the image of the earthly, we shall also bear the image of the heavenly. *v* For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. *w* They that feared Jehovah spake often one to another, and Jehovah hearkened, and heard *it*, and a book of remembrance was written before him for them that feared Jehovah, and that thought upon his name. And they shall be mine, saith Jehovah of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him. *x* Let not your heart be troubled: Ye believe in God, believe also in me. In my Father's house are many mansions: if *it were* not *so*, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also. *y* Verily I say unto you, That ye who have followed me in the regeneration, when the Son of man shall sit in

t Dan. xii. 3. *u* 1 Cor. xv. 41, 42. *v* 1 Cor. xv. 49. *w* Rom. viii. 29, 30. *x* Mal iii. 16, 17. *y* John xiv. 1, 2, 3.

in the beauty of holiness: fear before him, all the earth. *f*

O come, let us sing unto Jehovah: let us make a joyful noise unto the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For Jehovah is a great God, and a great King above all gods. In his hand *are* the deep places of the earth; the strength of the hills is his also. The sea *is* his, and he made it: and his hands formed the dry land. O come, let us worship and bow down: let us kneel before Jehovah our maker; for he *is* our God, and we *are* the people of his pasture, and the sheep of his hand. *g* For his mercy *endureth* forever. *h* Rejoice, O ye nations, *with* his people. *i*

Jehovah hath made bare his arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. *j* And all men shall fear, and shall declare the work of God; for they wisely consider of his doing. *k* The princes of the people are gathered together, *even* the people of the God of Abraham; for the shields of the people *belong* unto God; he is greatly exalted. *l* Kings of the earth, and all people; princes, and all judges of the earth: both young men and maidens; old men and children: Let them praise the name of Jehovah:

f Psalm, xcvi. 7, 8, 9. *g* Psalm, xcv. 1—7. *h* 1 Chro. xvi. 34, 41. 2 Chro. v. 13. 2 Chro. vii. 3 and 6. 2 Chro. xx. 21. Ezra, iii. 11. Jer. xxxiii 11. Psalm cvi 1. cvii. 1. cviii. 1, 2, 3, 4, 29. cxxxvi. 1——26. *i* Deut. xxxii. 43. *j* Isai. lii. 10. *k* Psalm lxiv. 9. *l* Psalm xlvii. 9.

many *that are* first shall be last : and the last first. *c*

The King's daughter *is* glorious within ; her clothing *is* of wrought gold. She shall be brought unto the King in raiment of needle-work : the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing *shall* they *be* brought : they shall enter into the king's palace. *d*

Let us be glad and rejoice, and give honor to him : for the marriage of the Lamb is come, and his wife hath made herself ready. And to her it was granted that she should be arrayed in fine linen clean and white ; for the fine linen is the righteosness of saints. *e* And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. *f* And there came unto me one of the seven angels who had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God. Having the glory of God : and her light *was* like unto a stone most precious, even like a jasper-stone, clear as crystal. *g* And I saw no temple therein : for the Lord God Almighty, and the Lamb, are the temple of it : And the city had no need of the sun, neither of the moon, to shine in it : for the glory of God did

c Mark x. 29, 30, 31. Luke xviii. 29. 30. *d* Psalm xlv. 13, 14, 15. *e* Rev. xix. 7, 8. *f* Rev. xxi. 2. *g* Rev. xxi. 9, 10, 11.

prove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid: and the calf, and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed, their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play upon the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy, in all my holy mountain: for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious. *c* And he shall speak peace unto the heathen; and his dominion *shall be* from sea *even* to sea, and from the river *even* to the ends of the earth. *d*

I saw in the night visions, and behold *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations and languages, should serve him; his dominion *is* an everlasting dominion, which shall not pass away, and his

c Isa. xi. 4——10. *d* Zech. ix. 10.

Future Happiness.

A SERMON.

MARK X. 30.

AND IN THE WORLD TO COME, ETERNAL LIFE.

IN this short Discourse, I shall omit speaking of eternal life, in the sense in which the words are used in St. John, xvii. 2, 3, and many other places, as of a living principle derived from Christ, the knowledge of God communicated by him, and an internal preparation for entering into his kingdom. I omit not this view of the matter, because I judge it of small importance; I consider it as of the greatest possible consequence; but it does not appear to be the meaning of the words in this text: But *an eternal state of well-being hereafter.* And in this light I shall consider the passage; and I doubt not, but we shall find much matter, worthy of of our most serious consideration.

Eternal life, supposeth not only a state of existence and sensibility, which must necessarily be implied; but a state of happiness, or well-being.

A constant state of existence and sensibility, must be implied in eternal life; and therefore,

it is evident that the soul doth not die with the body, as some good people suppose: meaning, no doubt, to give greater glory and honor to Christ by that view, than appears to them to be given him by the other. And by [redacted] causing believers wholly to die, and at the great day to rise again in his glorious image: they suppose it will appear, that he is the great author and giver of eternal life, in every sense of the words, much better than by the contrary supposition.

But we should always be careful, not to give honor to one perfection of our Lord, at the expence of another. Christ has declared, in the most unequivocal manner, that true believers shall not only be raised up at the last day, but shall never die. "If a man keep my saying, he shall never see death;" says Christ to the Jews: St. John, viii. 51. They called him a liar, for making such an assertion: and do not those, in some sort join with the Jews, who venture to assert, that the souls as well as bodies of true believers, fall underneath the power of death, and continue so till the resurrection?

But if there is something of believers that shall die, and be raised up again at the last day, (even their bodies;) and something that shall *never see death*, (even their souls;) then are all our Saviour's words *true:* but on the contrary supposition, I cannot see how they can be justified. Our Lord has expressly declared, saying:— "This is the will of him that sent me, that every one who seeth the Son, and believeth on him, may have everlasting life: and I will raise

him up at the last day. This is the bread that cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." See St. John, vi. 40, 50. 51, 54.

Is it not evident that he promises eternal life, and the resurrection at the last day, as different blessings? Whereas, they are the same, according to the supposition that the soul dies with the body. Again, let me ask, What part of us feeds on the flesh of Christ, that heavenly bread? Surely, none will pretend that it is the body; but it must be some part of us; then it must be the soul of consequence: and it is that part of us that is able, through grace, to keep Christ's saying; and shall therefore, never see nor taste of death, according to the words of truth itself.

St. Paul could say, in behalf of himself, and the Christians of that age: "Therefore, we are always confident, knowing, that whilst we are at home in the body, we are absent from the Lord. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." 2 Cor. v. 6, 8.—

But I need not inform persons of common understanding, that, upon the supposition that the soul dies with the body, it is absolutely impossible for any person, to be ever for a single moment absent from the body, and present with the Lord: for as none could in that case exist

be the serpent's meat. They shall not hurt nor destroy, in all my holy mountain, saith Jehovah. *s*

For from the rising of the sun, unto the going down of the same, my name *shall be* great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith Jehovah of hosts. *t*

s Isa. lxv. 19——25. *t* Mal. i. 11.

CHAP. XII.

The character and portion of the First fruits, or those who believe in time, and obey the gospel in this life: Intermixed with exhortations to them, and threatenings to those that obey not God.

AND I looked, and lo, a lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as a voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps; and they sung as it were a new song before the throne, and before the four living creatures, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, who were

several thousand years, than to remain in such a glorious, important, and honorable station, as that wherein it pleased Jesus Christ to place him, in his church below ?

As for *departing* and *being with Christ*, there can be no such thing, if the soul dies with the body ; for, in that case, Christ must come and raise the bodies of his saints, before they can be with him ; but St. Paul assures us that, " If we believe that Jesus died, and rose again ; even so, them also who sleep in Jesus, will God bring with him." 1 Thess. iv. 14. But we may as well believe, that God brought Adam with him when he came to create the world ; as to believe that he will bring those who sleep in Jesus with him, if they are not in existence, and in their spirits living with him, and unto him.

But that which is fully sufficient of itself to prove the separate existence of the soul out of the body, is our Saviour's history of the *rich man* and *Lazarus ;* wherein he declares, " That the beggar died, and was carried by the angels into Abraham's bosom : the rich man also died, and was buried : and in hell he lift up his eyes, being in torments ; and seeth Abraham afar off, and Lazarus in his bosom." St. Luke, xvi. 22, 23. Now is it not evident that something of the beggar died, even his body ? But, what was it that angels carried into Abraham's bosom, if it was not his soul, a vital spark or principle, that still lived, & was capable of positive happiness ? And was it that part of the rich man that died and was buried, that lifted up his eyes in the

a crown of life. He that overcometh, shall not be hurt of the second death. *i* To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth *it*. *j* That which ye have *already*, hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron: as the vessels of a potter shall they be broken to shivers; even as I received of my Father. And I will give him the morning star. *k* Thou hast a few names even in Sardis, who have not defiled their garments: and they shall walk with me in white; for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels. *l* Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* New Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new

i Rev. ii. 10, 11. *j* Rev. ii. 17. *k* Rev. ii. 25—28. *l* Rev. iii. 4, 5.

having been all reconciled to him through Jesus Christ, by the Holy Ghost, shall never feel any disposition towards their Creator, but love and adoration. The carnal mind, which is naturally enmity against God, shall never find an entrance into the regions of bliss: not one enemy to God or goodness, shall ever have an entrance there. All shall be at peace with Jehovah, the God of peace,

All shall enjoy peace in their own hearts. No guilt, no fear, no sin, no shame, shall have any place in the hearts of the celestial inhabitants.—They shall be all at peace, one with another.—No selfishness, envy, pride, or wrath shall have a dwelling there; as not the least enmity can subsist in that glorious life.

All shall be love, and peace, and harmony, among the blest inhabitants. No enemies to each other shall have an admittance there.

2. Health. "The inhabitant shall not say, I am sick; the people that dwell therein, shall be forgiven their iniquity." Isaiah, xxxiii. 24. As no sin shall enter the heavenly land; so, no pain, sickness, sorrow, or death, shall ever find a dwelling there; for these all are the consequences of transgression.

3. Competence. The least that can be understood by Competence, is, *food*, *drink*, and *raiment*. If any person has a source from whence he can certainly and regularly derive these, and be not indebted to any man, I consider that he hath a *bare* Competence: but certainly, *he* is in a state of indigence that hath them not. "Having food (in which drink is in-

cluded) and raiment, let us be therewith content:" 1 Tim. vi. 8. The Holy Ghost accommodates himself to this idea, while he promises the righteous man, in the heavenly land, that "bread shall be given him; his water shall be sure:" Isaiah, xxxiii. 16. Our Saviour uses this manner of speaking, both when he was on earth, and after his ascension.—

"Blessed, (says he) are those servants whom the Lord, when he cometh, shall find watching. Verily, I say unto you, That he shall gird himself, and make them to sit down to meat, and will come forth, and serve them:" St. Luke, xii. 37.

And—"Blessed is he that shall eat bread in the kingdom of God;" was a Jewish phrase, which our Redeemer was far from disapproving of: See St. Luke, xiv. 15.

And the last time he sat down to eat and drink with his disciples, before his sufferings, he said unto them—"With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God:" St. Luke, xxii. 15, 16.

And when he gave them the cup, he said—"I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom:" St. Mat. xxvi. 29. St. Mark, xiv. 25.

And farther, he says—"And I appoint unto you a kingdom, as my Father appointed unto me: that ye may eat and drink at my table, in

my kingdom, and sit on thrones, judging the tribes of Israel :" St. Luke, xxii. 29, 30.

And in the divine book of Revelation, which Jesus sent to his beloved servant John, he says ; " To him that overcometh, will I give to eat of the tree of life ; which is in the midst of the paradise of God. To him that overcometh, will I give to eat of the hidden manna :" Rev. ii. 7, 17.

John saw a great number, that no man could number, of all nations, and kindreds, and peoples, and tongues, clothed with white robes, with palms in their hands ; who came out of great tribulation, washed their robes and made them white in the blood of the Lamb. In the account one of the elders gave of their happiness, he says—" They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters : and God shall wipe away all tears from their eyes :" Rev. vii. 16, 17.

It is said—" Thou hast a few names even in Sardis, who have not defiled their garments : and they shall walk with me in white : for they are worthy. He that overcometh, the same shall be clothed in white raiment :" Revelations iii. 4, 5.

Many other passages might be quoted ; but these are fully sufficient to to prove, that the ideas of *food*, *drink*, and *clothing*, stand as constantly connected with the happiness of the next state, as with the comfort of the present ; and

are always considered as some of the blessings of eternal life. Whether these expressions are used only as metaphors, to convey the ideas of fulness of all good, and that we shall not need these comforts of life; or whether we shall, in reality, *eat* the fruits of the tree of life, and *drink* of the river of the water of life, and be *clothed* in white garments, I shall not positively determine —but am strongly inclined to believe, that we shall actually *eat*, *drink*, and *be clothed*: as there is no inconsistency in such an opinion, nor a single passage of scripture to contradict it, while there are many expressions that seem evidently to declare it.

But the desires of men do commonly extend beyond these bare necessaries of life: They are not content with *Peace*, *Health*, and *Competence*: and though they have in abundance *food* to *eat*, *water* to *drink*, and *raiment* to *put on*, they now think lightly of the heavenly blessings —they feel new appetites; and the fantastic mind is now *aspiring* after the *Riches*, the *Honors*, or the *Pleasures* of life! *Who will shew us any good?* is the question which goes round— while the soul is swallowed up between desire and expectancy. All are rejoiced, when their corn, their wine and oil, their flocks and herds, are increased, and their silver and gold are multiplied. No sooner are they able to resolve those questions; *What shall we eat? and what shall we drink? and wherewithal shall we be clothed?*—but they begin to enquire how they shall get riches, rise to preferments and honors, or walk the path of ease, pleasure and happiness.

But as the ardent pursuit of these things, is unworthy of the dignity of an immortal spirit, and subversive of its true interest, Eternal Wisdom, calls upon them to seek *fruit* that is *better* than *gold*; *revenues* that exceed *choice silver*—*riches*, that shall never *fade!* yea *durable riches* and *righteousness*. They are warned not to lay up treasures on earth, where moth and rust do corrupt, and where thieves break thro' and steal; but are affectionately advised to *lay up treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do na break through nor steal.*

And, therefore, the blessings of eternal life are presented to us, under the attracting names of

RICHES, durable riches: superior to gold; better than much fine gold; more valuable than rubies, pearls, or precious stones.

HONORS, true, sublime, unfading.

PLEASURES, immortal pleasures; forevermore, at God's right-hand.

First—Let us contemplate the *riches* of Heaven; which the Lord hath promised to them that love him.

It is a blessed thing, that, through grace, we are able to lay up treasures in heaven; to make to ourselves frends of the mammon of unrighteousness, *i. e.* the multitude of the riches of this life, by improving them to the glory of God, and the good of mankind; that, when we fail on earth, they may receive us into everlasting habitations.

The heavenly riches consist,

1. In mansions of glory, or dwelling places in the kingdom of heaven. Says our blessed Redeemer—"In my Father's house are many mansions: if it were not so, I would have told you, I go to prepare a place for you. And if I go, and prepare a place for you; I will come again, and receive you unto myself: that where I am, there ye may be also:" St. John, xiv. 2, 3.

How anxious men are to procure mansions on earth, which are but of short duration! & how negligent in seeking those heavenly mansions, which our Lord is gone to prepare!

2. St. Paul speaks of *a building of God, an house not made with hands, eternal in the heavens*: 2 Cor. v. 1, &c.

What a comfort it is to reflect, that tho' these clay bodies of our's decay, and suffer dissolution; yet God hath prepared habitations for our spirits, in his kingdom, that shall never be destroyed! And though the best houses that can be built by men on earth, may be ruined by fire, tempests, earthquakes, and many accidents, or perish through age; yet the *eternal* house will stand; that glorious building will never decay.

A pious minister, once seeing his house on fire, lifted up his hands, in extacy, and cried, "Blessed be God, I have an house above, that the fire can never consume!"

Well said the poet——

"He builds too low, that builds beneath the skies."

3. St. Peter says—"Blessed be the God and Father of our Lord Jesus Christ; which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away; reserved in heaven for you; who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time:" 1 Pet. i. 3, 4, 5.

And St. Paul says, to the Ephesians—"Blessed be the God and Father of our Lord Jesus Christ; who hath blessed us with all spiritual blessings, in heavenly places, in Christ:" Ephesians, i. 3.

This *inheritance, incorruptible and undefiled, and that fadeth not away;* well deserves the name of *Riches:* But who can tell what is contained in those words—*All spiritual blessings, in heavenly places*, or heaven itself?

Inheritances sometimes come to men by *deed*, and sometimes by *will*, or *testament*. The heavenly inheritance comes to the saints both ways: God has given them a fair *deed* of the glorious possession. This is written in the Scriptures; recorded above, by the eternal Three, that bear record in heaven; witnessed on earth, by the Spirit, the water, and blood: which agree in one. The children of God are *heirs; heirs of God, and joint-heirs with Christ;* if so be, that they suffer with him, that they may be glorified together. They are *sealed* with the holy Spirit of promise, which is the earnest of their inheritance; and they are exhorted not

to grieve the holy Spirit of God, by which they are *sealed* unto the day of redemption :—See 1 John, v. 7, 8. Rom. viii. 16, 17. Ephes. i. 13, 14. iv. 30.

Our blessed Saviour made a *will*, just before he expired ; in which is this clause :—

" Father, I will, that they also whom thou hast given me, be with me, where I am ; that they may behold my glory, which thou hast given me : for thou lovedst me before the foundation of the world :" St. John, xvii. 24.

This *will* secures the inheritance to the heirs of promise. God hath been willing to shew unto them the immutability of his counsel ; and therefore confirmed it by an oath—*That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge, to lay hold on the hope set before us :* Heb. vi. 17, 18.

In consequence of this *will* of our dear Lord, we hope, that when he who is our life shall appear, then shall we also appear with him in glory ; and that, though *It doth not yet appear what we shall be ; yet we know, that when he shall appear, we shall be like him : for we shall see him as he is :* Col. iii. 4. 1 John, iii. 2.

These are great blessings, indeed ; and well might the antient Christians take joyfully the spoiling of their goods—knowing, in themselves, that they had in heaven a better and an enduring substance : Heb. x. 34.

4. But farther the Scripture, in the inventory of the believer's inheritance, speaks of an heavenly country ; after which Abraham, Isaac, Ja-

cob, and the patriarchs sought :—" For they that say such things, declare plainly, that they seek a country. And truly if they had been mindful of the country from whence they came out, they might have had opportunity to have returned. But now, they desire a better country ; that is, an heavenly. Wherefore, God is not ashamed to be called their God : for he hath prepared for them a city :" Heb. xi. 14, 15, 16.

Many persons seek after new countries, and spend their time, labor, and substance, in exploring distant regions : and why should we not consider ourselves as strangers and pilgrims here below, and seek after that heavenly country, that will enrich us forever ?

5. The glorious and heavenly city, New-Jerusalem, belongs to those who keep the commandments of the Lord. This is that holy city, where the throne of God and the Lamb shall be forever ; which hath no need of the light of the sun, nor of the moon : for the glory of God doth enlighten it, and the Lamb is the light thereof : Rev. xxii. 3. xxi. 23.

This is Jerusalem, which is above, which is free ; who is the mother of all true Christians : Gal. iv. 26.

It is said of Abraham, that, " By faith he sojourned in the land of promise, as in a strange country.—For he looked for a city that hath foundations, whose builder and maker is God :" Heb. xi. 9, 10.

This is " Mount Sion, the city of the living God, the heavenly Jerusalem ;" where the *in-*

lighten it, and the Lamb *is* the light thereof. And the nations of them who are saved shall walk in the light of it: and the kings of the earth do bring their glory & honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they who are written in the Lamb's book of life. *h*

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations. And there shall be no more curse: but the throne of God and the Lamb shall be in it, and his servants shall serve him; and they shall see his face; and his name *shall be* in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever. *i* And he said unto me, It is done. I am Alpha and Omega, the beginning and the end: I will give unto him that is athirst of the fountain of the water of life freely. *j*

h Rev. xxi. 22——27. *i* Rev. xxii. 1——5, *j* Rev. xxi. 6.

Future Happiness.

A SERMON.

MARK X. 30.

AND IN THE WORLD TO COME, ETERNAL LIFE.

IN this short Discourse, I shall omit speaking of eternal life, in the sense in which the words are used in St. John, xvii. 2, 3, and many other places, as of a living principle derived from Christ, the knowledge of God communicated by him, and an internal preparation for entering into his kingdom. I omit not this view of the matter, because I judge it of small importance; I consider it as of the greatest possible consequence; but it does not appear to be the meaning of the words in this text: But *an eternal state of well-being hereafter.* And in this light I shall consider the passage; and I doubt not, but we shall find much matter, worthy of of our most serious consideration.

Eternal life, supposeth not only a state of existence and sensibility, which must necessarily be implied; but a state of happiness, or well-being.

A constant state of existence and sensibility, must be implied in eternal life; [illegible] therefore,

it is evident that the soul doth not die with the body, as some good people suppose: meaning, no doubt, to give greater glory and honor to Christ by that view, than appears to them to be given him by the other. And by [redacted] causing believers wholly to die, and at the great day to rise again in his glorious image: they suppose it will appear, that he is the great author and giver of eternal life, in every sense of the words, much better than by the contrary supposition.

But we should always be careful, not to give honor to one perfection of our Lord, at the expence of another. Christ has declared, in the most unequivocal manner, that true believers shall not only be raised up at the last day, but shall never die. "If a man keep my saying, he shall never see death;" says Christ to the Jews: St. John, viii. 51. They called him a liar, for making such an assertion: and do not those, in some sort join with the Jews, who venture to assert, that the souls as well as bodies of true believers, fall underneath the power of death, and continue so till the resurrection?

But if there is something of believers that shall die, and be raised up again at the last day, (even their bodies;) and something that shall *never see death*, (even their souls;) then are all our Saviour's words *true:* but on the contrary supposition, I cannot see how they can be justified. Our Lord has expressly declared, saying:— "This is the will of him that sent me, that every one who seeth the Son, and believeth on him, may have everlasting life: and I will raise

im up at the last day. This is the bread that ometh down from heaven, that a man may eat hereof and not die. I am the living bread which came down from heaven: if any man at of this bread, he shall live forever. Who-so eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at he last day." See St. John, vi. 40, 50. 51, 54.

Is it not evident that he promises eternal life, and the resurrection at the last day, as different blessings? Whereas, they are the same, according to the supposition that the soul dies with the body. Again, let me ask, What part of us feeds on the flesh of Christ, that heavenly bread? Surely, none will pretend that it is the body; but it must be some part of us; then it must be the soul of consequence: and it is that part of us that is able, through grace, to keep Christ's saying; and shall therefore, never see nor taste of death, according to the words of truth itself.

St. Paul could say, in behalf of himself, and the Christians of that age: "Therefore, we are always confident, knowing, that whilst we are at home in the body, we are absent from the Lord. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." 2 Cor. v. 6, 8.—

But I need not inform persons of common understanding, that, upon the supposition that the soul dies with the body, it is absolutely impossible for any person, to be ever for a single moment absent from the body, and present with the Lord: for as none could in that case exist

at all but in the body, they must of necessi be *present in* the body, in order to be *prese with* the Lord: directly contrary to St. Paul assertions.

If St. Paul had believed that soul and bod died together, he might, indeed, have exulte in the view of the resurrection to eternal life but would hardly have wished to be dissolved neither could he have expressed himself in th following manner:

"For to me to live is Christ, and to die i gain. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; whic is far better: nevertheless, to abide in the flesh is more needful for you." Phil. i. 21, 23, 24

Now can any person tell me, what real *gai* it could be to the active soul of St. Paul, to die with the body? Can that be called a great gain, at which the soul of man would startle and recoil? the death of the apostle would be a gain to him, upon the supposition, that when he departed from the body he would be with Christ; but upon no other consideration whatever. It was far better for him to *depart* and to *be with Christ*, than to live in this world; but it was much better for him to live in this world, than to have no existence at all; as any person may reasonably conclude: For while the apostle remained in life, he had communion with his God and Saviour; had many opportunities of doing and suffering his will; was continually doing good to men, &c. Now, who can suppose, that it would be *far better* for such an useful man, as St. Paul, to drop wholly out of existence for

veral thousand years, than to remain in such glorious, important, and honorable station, as at wherein it pleased Jesus Christ to place him, his church below ?

As for *departing* and *being with Christ*, there an be no such thing, if the soul dies with the ody ; for, in that case, Christ must come and ise the bodies of his saints, before they can e with him ; but St. Paul assures us that, " If e believe that Jesus died, and rose again ; e- en so, them also who sleep in Jesus, will God ring with him." 1 Thess. iv. 14. But we ay as well believe, that God brought Adam ith him when he came to create the world ; as o believe that he will bring those who sleep in esus with him, if they are not in existence, nd in their spirits living with him, and unto im.

But that which is fully sufficient of itself to rove the separate existence of the soul out of he body, is our Saviour's history of the *rich man* nd *Lazarus ;* wherein he declares, " That the eggar died, and was carried by the angels into Abraham's bosom : the rich man also died, and was buried : and in hell he lift up his eyes, be- ing in torments ; and seeth Abraham afar off, and Lazarus in his bosom." St. Luke, xvi. 22, 23. Now is it not evident that something of the beggar died, even his body ? But, what was it that angels carried into Abraham's bosom, if it was not his soul, a vital spark or principle, that still lived, & was capable of positive happiness ? And was it that part of the rich man that died and was buried, that lifted up his eyes in the

dantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ: See, 2 Peter, i. 5, 6, 7, 11.

St. Paul charges Timothy; saying--"Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches; but in the living God, who giveth us richly all things to enjoy: That they do good: that they be rich in good works, ready to distribute, willing to communicate; laying up, in store for themselves, a good foundation, against the time to come; that they may lay hold on eternal life:" 1 Tim. vi. 17, 18, 19.

Those who improve their talents well on earth, shall have abundance of riches in the kingdom of God; as our Lord hath taught, in many parts of the gospels. All the gifts and graces of the Spirit of God, and all the good fruits that spring from the grace of God in the soul, and all the good works that are done in obedience to Christ—from the parting with all things for his sake, to the giving of a cup of cold water, in the name of a disciple—shall be esteemed as precious treasures, as riches that shall not fail.

7. To conclude the inventory of the *riches* belonging to the state of *eternal life*—God has promised a kingdom to those who love him; and this is the highest point of riches.

"Fear not, little flock; it is your Father's good pleasure to give you the kingdom:" St. Luke, xii. 32.

"Wherefore, we receiving the kingdom, which cannot be moved; let us have grace.

whereby we may serve God acceptably, with reverence, and godly fear :" Heb. xii. 28.

O what riches are contained in the kingdom of God! No wonder our Saviour exhorts us so warmly, not to seek earthly treasures; but to seek first the kingdom of God, and his righteousness ; promising us, that all these things should be added. See, St. Matt. vi. 33. St. Luke, xii. 31.

If we are possessed of the greatest wealth on earth, and are not rich towards God ; what will it all avail us in a dying hour, when our souls shall be required of us ? But as for true godliness, " it is profitable to all things : having the promise of the life that now is, and of that which is to come :" 1 Tim. iv. 8.

Thus much in brief, respecting the *riches* of *eternal life.*

I now pass to speak of those high and immortal *honors*, that stand connected with the state of *eternal life.* " They that honor me, I will honor ;" (says God) 1 Sam. ii. 30. And our Saviour says—" If any man serve me, him will my Father honor :" St. John, xii. 26.

As I am only to speak of those honors which the saints possess when they enter into *eternal life*—I must omit the honors of which they are made partakers of below ; such as being called *saints, children of God ;* which are very high titles of honor. To suffer for Christ's sake, is an high honor—Moses esteemed the reproach of Christ, greater riches than the treasures of Egypt ; Heb. xii. 26. To be entrusted with the treasure of the Gospel, or any spiritual gifts,

cluded) and raiment, let us be therewith content:" 1 Tim. vi. 8. The Holy Ghost accommodates himself to this idea, while he promises the righteous man, in the heavenly land, that "bread shall be given him; his water shall be sure:" Isaiah, xxxiii. 16. Our Saviour uses this manner of speaking, both when he was on earth, and after his ascension.—

"Blessed, (says he) are those servants whom the Lord, when he cometh, shall find watching. Verily, I say unto you, That he shall gird himself, and make them to sit down to meat, and will come forth, and serve them:" St. Luke, xii. 37.

And—"Blessed is he that shall eat bread in the kingdom of God;" was a Jewish phrase, which our Redeemer was far from disapproving of: See St. Luke, xiv. 15.

And the last time he sat down to eat and drink with his disciples, before his sufferings, he said unto them—"With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God:" St. Luke, xxii. 15, 16.

And when he gave them the cup, he said—"I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom:" St. Mat. xxvi. 29. St. Mark, xiv. 25.

And farther, he says—"And I appoint unto you a kingdom, as my Father appointed unto me: that ye may eat and drink at my table, in

my kingdom, and sit on thrones, judging the tribes of Israel :" St. Luke, xxii. 29, 30.

And in the divine book of Revelation, which Jesus sent to his beloved servant John, he says; " To him that overcometh, will I give to eat of the tree of life; which is in the midst of the paradise of God. To him that overcometh, will I give to eat of the hidden manna :" Rev. ii. 7, 17.

John saw a great number, that no man could number, of all nations, and kindreds, and peoples, and tongues, clothed with white robes, with palms in their hands; who came out of great tribulation, washed their robes and made them white in the blood of the Lamb. In the account one of the elders gave of their happiness, he says—" They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes :" Rev. vii. 16, 17.

It is said—" Thou hast a few names even in Sardis, who have not defiled their garments: and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment :" Revelations iii. 4, 5.

Many other passages might be quoted; but these are fully sufficient to to prove, that the ideas of *food*, *drink*, and *clothing*, stand as constantly connected with the happiness of the next state, as with the comfort of the present; and

are always considered as some of the blessings of eternal life. Whether these expressions are used only as metaphors, to convey the ideas of fulness of all good, and that we shall not need these comforts of life; or whether we shall, in reality, *eat* the fruits of the tree of life, and *drink* of the river of the water of life, and be *clothed* in white garments, I shall not positively determine —but am strongly inclined to believe, that we shall actually *eat*, *drink*, and *be clothed*: as there is no inconsistency in such an opinion, nor a single passage of scripture to contradict it, while there are many expressions that seem evidently to declare it.

But the desires of men do commonly extend beyond these bare necessaries of life: They are not content with *Peace*, *Health*, and *Competence*: and though they have in abundance *food* to *eat*, *water* to *drink*, and *raiment* to *put on*, they now think lightly of the heavenly blessings —they feel new appetites; and the fantastic mind is now *aspiring* after the *Riches*, the *Honors*, or the *Pleasures* of life! *Who will shew us any good?* is the question which goes round— while the soul is swallowed up between desire and expectancy. All are rejoiced, when their corn, their wine and oil, their flocks and herds, are increased, and their silver and gold are multiplied. No sooner are they able to resolve those questions; *What shall we eat? and what shall we drink? and wherewithal shall we be clothed?*—but they begin to enquire how they shall get riches, rise to preferments and honors, or walk the path of ease, pleasure and happiness.

But as the ardent pursuit of these things, is unworthy of the dignity of an immortal spirit, and subversive of its true interest, Eternal Wisdom, calls upon them to seek *fruit* that is *better* than *gold; revenues* that exceed *choice silver —riches*, that shall never *fade!* yea *durable riches* and *righteousness*. They are warned not to lay up treasures on earth, where moth and rust do corrupt, and where thieves break thro' and steal; but are affectionately advised to *lay up treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do no break through nor steal.*

And, therefore, the blessings of eternal life are presented to us, under the attracting names of

RICHES, durable riches: superior to gold; better than much fine gold; more valuable than rubies, pearls, or precious stones.

HONORS, true, sublime, unfading.

PLEASURES, immortal pleasures; forevermore, at God's right-hand.

First—Let us contemplate the *riches* of Heaven; which the Lord hath promised to them that love him.

It is a blessed thing, that, through grace, we are able to lay up treasures in heaven; to make to ourselves frends of the mammon of unrighteousness, *i. e.* the multitude of the riches of this life, by improving them to the glory of God, and the good of mankind; that, when we fail on earth, they may receive us into everlasting habitations.

The heavenly riches consist,

1. In mansions of glory, or dwelling places in the kingdom of heaven. Says our blessed Redeemer—"In my Father's house are many mansions: if it were not so, I would have told you, I go to prepare a place for you. And if I go, and prepare a place for you; I will come again, and receive you unto myself: that where I am, there ye may be also:" St. John, xiv. 2, 3.

How anxious men are to procure mansions on earth, which are but of short duration! & how negligent in seeking those heavenly mansions, which our Lord is gone to prepare!

2. St. Paul speaks of *a building of God, an house not made with hands, eternal in the heavens*: 2 Cor. v. 1, &c.

What a comfort it is to reflect, that tho' these clay bodies of our's decay, and suffer dissolution; yet God hath prepared habitations for our spirits, in his kingdom, that shall never be destroyed! And though the best houses that can be built by men on earth, may be ruined by fire, tempests, earthquakes, and many accidents, or perish through age; yet the *eternal* house will stand; that glorious building will never decay.

A pious minister, once seeing his house on fire, lifted up his hands, in extacy, and cried, "Blessed be God, I have an house above, that the fire can never consume!"

Well said the poet——

"He builds too low, that builds beneath the skies."

3. St. Peter says—"Blessed be the God and Father of our Lord Jesus Christ; which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away; reserved in heaven for you; who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time:" 1 Pet. i. 3, 4, 5.

And St. Paul says, to the Ephesians—"Blessed be the God and Father of our Lord Jesus Christ; who hath blessed us with all spiritual blessings, in heavenly places, in Christ:" Ephesians, i. 3.

This *inheritance, incorruptible and undefiled, and that fadeth not away;* well deserves the name of *Riches:* But who can tell what is contained in those words—*All spiritual blessings, in heavenly places*, or heaven itself?

Inheritances sometimes come to men by *deed*, and sometimes by *will*, or *testament*. The heavenly inheritance comes to the saints both ways: God has given them a fair *deed* of the glorious possession. This is written in the Scriptures; recorded above, by the eternal Three, that bear record in heaven; witnessed on earth, by the Spirit, the water, and blood: which agree in one. The children of God are *heirs; heirs of God, and joint-heirs with Christ;* if so be, that they suffer with him, that they may be glorified together. They are *sealed* with the holy Spirit of promise, which is the earnest of their inheritance; and they are exhorted not

is an honor; and it is a great honor to be made useful in the service and cause of God, &c.

But I begin my list of their honors, at the hour of death.

1. Heavenly angels shall attend their departing spirits, for the purpose of conveying them to the regions of bliss. The poor Beggar, though dishonored in life, was honored at the time of his death, when he *was carried by angels into Abraham's bosom.* Here is honor indeed! —and yet this is but the beginning.

2. They shall be honored by being admitted into the presence of their Lord and Saviour. Among men it is reputed an honor to enter into the presence of kings; but O how much more so it, to be brought, with gladness and rejoicing, into the palace of the King of Glory, to behold his face with joy!

3. They shall each be honored with the plaudit of their Judge: "Well done, thou good and faithful servant; Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

This is an honor worthy of the name; & the hopes of obtaining this, should make us willing to endure all kinds of reproach, for our Redeemer's sake.

4. They shall be honored by coming with Christ in the clouds of heaven: They shall appear with him in glory: For, them that sleep in Jesus shall God bring with him.

5. They shall be honored with a part in the first resurrection; and they shall not be hurt of

the second death, for it shall have no power over them.

6. Their characters shall then be cleared of all reproach and contempt; all the slanders that were cast upon them while on earth, shall then be eternally wiped away.

7. They shall be honored by being with Christ in the judgment: They shall judge the world, and they shall judge angels: and this will be a great and glorious honor.

8. They shall be made kings and priests to God, and shall reign on the earth: Shall have power over the nations to rule them with a rod of iron, even as Christ received of the Father.

9. They shall receive a crown of glory, that fadeth not away: A crown of life, which the Lord hath promised to those that love him: For he hath said, "Be thou faithful unto death, and I will give thee a crown of life."

A crown of righteousness will the Lord the righteous Judge give, to all those, in that day, that love his appearing.

10. He hath said, "To him that overcometh, will I grant to sit with me in my throne; even as I also overcame, and am set down with my Father upon his throne."

We seem to have ascended to the top of celestial honors, beyond which there is no advancing: and, what can be conceived higher than these? If we would constantly have these before us we should despise all the vain, delusive, honors of the world.

But I hasten just to mention some of the *pleasures* of Eternal Life; for, "in the presence

numerable company of angels dwell, and the *general assembly and church of the first-born, who are written in heaven*, are gathered together: where *God, the Judge of all*, displays his brightest glories; where *the spirits of just men, made perfect*, now assemble: where *Jesus, the Mediator of the new covenant*, now appears in the presence of God, for us, and presents that precious, all-atoning blood, the *blood of sprinkling*; which *speaketh better things than that of Abel.* O what a glorious city is this!

"Here have we no continuing city: but we seek one to come;" (says the apostle, Heb. xiii. 14.) And it is worth our while to seek such a city as this. For were we honored with the freedoms of all the corporations on earth, and did we actually possess as much wealth as Solomon in all his glory did; our wealth would not be worthy to be named, in comparison of the riches of the least of the citizens of this heavenly city. How happy are they, that are no more strangers, nor foreigners; but fellow-citizens with the saints, and of the houshold of God!

The glory and riches of this city are described, in Rev. xxi. to which I refer you; and I doubt not, when you have read and considered the description, you will be convinced, that greater riches and magnificence are there spoken of, than you ever read or heard of besides.

6. True religion may be called the current coin of heaven: the more we have of it, the better. To love God with all the heart, with all the soul, with all the might, and with all the strength; and one another as ourselves; is

tion, as shall give us pleasure, beyond what we are able to conceive.

6. We shall have the enjoyment of every thing, that can charm and delight our heavenly minds and senses: The very air shall be love, and our breath praise. Our minds shall be filled with truth and goodness—Our eyes shall see the King in his beauty—and we shall behold the land that is very far off. Our ears shall be opened to the melody of Heaven—we shall hear the voice of uncreated Harmony, speaking peace and consolation to our souls—we shall drink, at the Fountain-head of Pleasure, the water of life; and shall feed upon those fruits which are always in season—we shall smell the sweet odours of eternal bliss; and feel ourselves replenished with eternal life.

7. All our exercises will be highly delightful to us: there will no weariness of body, or mind, attend us, in that happy state.

O, how superior will our intellectual pleasures then be, to what they now are!

Here, grace enters into us——there, we shall enter into glory. Here, love enters into us—but there, we shall enter into love. Here, a drop comes to us—but there, we shall go to the ocean. Here, the stream comes to us—but there we shall go to the fountain. Here, peace enters into us—but there, we shall enter into peace. Here, joy comes to us—but there we shall enter into the joy of our Lord. Here, Heaven enters into us—but there, we shall enter into Heaven.

dantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ: See, 2 Peter, i. 5, 6, 7, 11.

St. Paul charges Timothy; saying--"Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches; but in the living God, who giveth us richly all things to enjoy: That they do good: that they be rich in good works, ready to distribute, willing to communicate; laying up, in store for themselves, a good foundation, against the time to come; that they may lay hold on eternal life:" 1 Tim. vi. 17, 18, 19.

Those who improve their talents well on earth, shall have abundance of riches in the kingdom of God; as our Lord hath taught, in many parts of the gospels. All the gifts and graces of the Spirit of God, and all the good fruits that spring from the grace of God in the soul, and all the good works that are done in obedience to Christ—from the parting with all things for his sake, to the giving of a cup of cold water, in the name of a disciple—shall be esteemed as precious treasures, as riches that shall not fail.

7. To conclude the inventory of the *riches* belonging to the state of *eternal life*—God has promised a kingdom to those who love him; and this is the highest point of riches.

"Fear not, little flock; it is your Father's good pleasure to give you the kingdom:" St. Luke, xii. 32.

"Wherefore, we receiving the kingdom, which cannot be moved; let us have grace

them. Not like Julian, the *Apostate*, finding Christ only *stronger* than he, and so *yielding*, because he *must*; but from the force of his dying love, his rising and ascending power, and because they WILL; being sweetly overcome, *by his kindness*.—At the 47th verse of this chapter, we hear him saying—"I came not to *judge* the *world*, but to *save* the *world*; and will he be disappointed of his design? Will not the *world* be *saved* by him? *At first* and *at once*, it will not: a lasting and severe *judgment* will precede. But, *in the end*, we have reason to believe it; because, the Father sent the Son to be the Saviour of the *world*.

In the 6th chapter of this Gospel, by St. John, we hear Christ calling himself—"The Bread of God, which cometh down from Heaven, and *giveth light unto the world*: And again, *ver* 51, —"The Bread that I will give is my flesh; which I will give for *the life of the world*." The elect are never called *the world*, in Scripture; but those *chosen* out of *the world*. Shall this life, then, be given for *the world*, and *the world* never live by him?—John the Baptist came to bear witness of the light; that ALL men, thro' him, might believe: not SOME, only.

As Christ, then, was sent not to *condemn*, but to *save* the world; John, iii. 17.—as he came to *give life to it*; John, vi. 33, 51.—and also prayed, that *the world* might *know* and *believe* in him, as the SENT OF GOD; John, xvii. 21, 23.—why should it be thought a thing incredible, that God should perform this; and *the*

world, at length, should be saved?—especially, when other Scriptures are considered.

John xvii. 2. it is said, "Thou hast given him power *over all flesh*, that he should give eternal life to as *many* as thou hast given him." If by *all flesh*, are meant *all mankind*, at least, (which most people, I believe, will allow) then *all mankind* will be saved; for Christ is to give eternal life to *all* the Father hath given him; so it is in the original; not, *to as many* as the Father has given him. But if we allow a PECULIARITY here, and the meaning to be, "*All the Father had given him as witnesses, and the first-fruits of the travail of his soul, the elect only;* yet other scriptures, as well as the 21st and 23d verses of this chapter, clearly shew, *the world*, and the *rest of mankind*, are not *entirely excluded*, but will have that life in their season. Mat. xi. 27. Christ says, "*All things* are delivered unto me of my Father." And again; John iii. 35. "The Father loveth the Son, and hath given *all things* into his hand." And into good hands were they given: for when he acknowledges, saying, "All power is given unto me, in Heaven and in earth," he makes a *noble*, *generous*, and *unconfined* use of it, bidding them go and teach *all nations*—or, if possible, more *unlimited* still, Mark, xvi. 15. "Go into all the world, and preach the Gospel to *every creature*:" And as he is not willing that any should perish, but that all should come to repentance, with a view, no doubt, to their *Salvation*, and not to their *condemnation*. Condemned indeed, some are, and will be, for their

neglect, *disbelief*, and *abuse* of this glorious Gospel; but not *without end*, we may hope. For, a further ground of this hope appears, 2 Cor. v. 19. It is there written, "God was in Christ, reconciling *the world* unto himself." The *Church* are actually, and personally *reconciled*; they have heard, and believed, and are at peace with God, through Christ. They have received the atonement, or reconciliation; and *the world* are *reconciling*: That is, the foundation is laid for their return to God, by Christ. At present they stand out, pull away the shoulder, and refuse to return. But he has ways and means of bringing them to submission, and gaining their hearts to himself; awful indeed, and tremendous to consider; but, *restoring* and *salutary* in the end.

Eph. i. 10. seems another, and fresh proof of this point. "That in the dispensation of the fulness of times, he might gather together in one, all things in Christ, both which are in heaven, (*or* the heavens, as the margin reads it) and which are on earth; even in him." Some interpret this, of Christ being the *head of confirmation* only, to holy angels, and holy men, or the *elect* of God, both under the Old and New Testament dispensations. There is truth in this, but it does not seem the *whole* truth: for, *all things*, here, is very strong and expressive; and seems to mean more than *some of all things* only: and if we compare this with Col. i. 20. where Christ is said to have made peace, by the blood of his cross; and God, by him, to reconcile all things to himself, whether things in

earth, or things in heaven; and take in, 2 Cor. v. 18. it appears to refer to *Redemption*, and not to *confirmation*; &, in consequence of that, to *restoration*, more than to *recapitulation*; tho' to this latter, in the final issue. To *reconcile*, is more than to *gather together*, or *recapitulate*; and implies, want of peace and concord at present. *Things*, and *persons*, may be *reconciling*, that are not actually *reconciled*, though some too often mistake the one for the other. In a sound and good sense, even the *unbelieving world* may be said to be *reconciled to God*, and *God to them*; as appears from Rom. v. 10. and 2 Cor. v. 19. but not in the sense they hold and maintain it. Fain would many persuade themselves, they are at peace with, and reconciled to God, who are indulging their sinful lusts and passions; and whose hearts are at enmity against him. Numbers are crying Peace to themselves, to whom the Lord is saying, There is no peace. These are *reconcileable* indeed, but not as yet *reconciled*. But, all things are to be *actually reciled* to God, whether they be things in earth, or things in heaven. *Here* in this world, it is not so; therefore, in some distant period *hereafter*.

Things in earth may be reconciled, say you; but all is *harmony in Heaven*. How is this true, of that? It should be remembered, that part of Heaven is fallen, but yet considered *as part of it*. The angels which kept not their first estate, but left their own habitations, are reserved in *everlasting** chains, under darkness,

* The word in the Greek, we have translated *everlasting*, is, *aidioi*;—which would have been more properly rendered *unseen*,

unto the judgment of the great dav. These are things in Heaven, to be reconciled. And what is strong in favor of this, is, the style and manner in which their misery is expressed.—Reserved in *everlasting chains, under darkness, unto the judgment of the great day.* Not *indissoluble* chains, *or endless** woe, beyond the great day of judgment; but unknown, or indefinite, or rather limited, as it stands connected with the next verse: For *unto*, as well as *until*, is a word of *limitation*, sometimes; and seems to require to be so understood in this place. Sodom and Gomorrah, in this 7th verse, are set forth as an example; suffering the vengeance of *eternal* fire, (*aionian* fire) and cannot mean *endless*: for she is to rise again, from her ashes —her lake is to be healed; (Ezek. xlvii. 8—11. Zech. xiv. 8.)—She and her daughters to return to their former estate, (chap. xvi. 55)—and to be received, and embraced again, by her sisters, Samaria and Jerusalem; (*ver.* 61) —and to come into the bonds of a new covenant with God. *Eternal* fire, then, is not *endless* fire, nor *everlasting* chains, *indissoluble* ones: For, EVEN AS, connects one of these verses with the other, and makes the punishment of them

or *unknown*; from *a, priv.* and *video, scio*; or, *eido, video.* It is used once more in the New Testament, Rom. i. 20; and there translated *eternal*: but with more propriety, according to its etymology, *unseen*, or *unknown*.—It is once more used in the Apocrypha; *viz.* Wisdom, vii. 26; and, with the same justice, might have been rendered as above instead of *everlasting*.

* *It is observable, the word* ENDLESS, *is used but twice in the English Scriptures.* Once in a figurative and improper sense, *viz.* 1 Tim. i. 4.—and once, in its true and proper meaning; Heb. vii. 16.—And then, applied to *life*; and not to *misery* or *death*.

both to be *finite*. And that better answers to the nature of an *example;* to which the latter is said to be of the former.

We shall next attend to 1 Tim. ii. 4. "Who will have *all* men to be saved, and come unto the knowledge of the truth." This verse, as it stands connected, is allowed, by even the Calvinist Expositors, to have *Universality* in it: but not of *Redemption;* much less, of *Salvation*. A *universal call*, *offer*, or *proposal:* but no saving power to obey. Who, that well weighs and considers it, can be satisfied with this? The word ALL, and the word WILL, here, are strangely contracted by such writers; and made to signify much less, than the apostle seems to mean by them. Prayer, and giving of thanks, are to be offered up for *all* men; the ransom Christ gave, was given for *all:* and it is expressly said, he will have *all* men to be saved. And yet this is to mean only *some;* or, if *all*, as to *offer*, *proposal*, and an *unaccountable* sort of *will*, in God; yet, with no *purpose*, no *desire*, no *real intention*, on his side, that more than the *elect* should be saved. The *face*, and *simplicity*, of the passage, is against this: it can only be admitted, by a *strain*. If God *will*, and men *will not;* there is sense and Scripture in this.

But it does not seem his *whole will*. It will do for the present; and experience shews, it is true. But there is a will in God, that performs *what* it *will;* an irresistible, energetic will:—and from this, we have every thing to hope for —even the Restoration of all men, to his favor, likeness, and kingdom: especially, as it is here

said, he *will** have *all* men to be saved, and to come to the knowledge of the truth.

I now come to that passage in St. Peter, which speaks of Christ's going and preaching "unto the spirits in prison; which sometime were disobedient, in the days of Noah, while the ark was a preparing;" 1 Pet. iii. 19, 20. Different senses have been put upon this passage; & all have had something to say: the *Universalists*, perhaps, most of all; & with more consistency than any. *Christ, in the person of Noah*, seems hardly consistent with the preceding verse: He *suffered in his own person;* was *personally* put to death—And only preached *impersonally!* This neither sounds simple, nor plain. —And to sinners, only *spiritually* dead? This but ill accords with chap. iv. 6. where *the dead* are opposed to *the quick*, in the former verse; and means *corporally, naturally dead.*—That he "descended into hell," may be understood of the place of *the damned*, as well as of the place of *the dead:* for *Sheol*, (the word in the original) signifies both *hell* and *the grave*: And with a view, no doubt, to their *salvation.* For, having just suffered for sin and sinners, it is not to be thought he would go directly to the "spirits in prison;" to make the wretched more miserable still; but with a view to reclaim and restore them; and make some of them, at least,

* John, xvii. 24.—Where our Lord prays for the final happiness of his first disciples: he makes *a demand*, rather than *a prayer:* and says—*Thelo*, I WILL—(that they whom thou hast given, be with me, &c.)—It is the same word here, in the Greek: which gives room to believe, it is more than a *conditional* will in God, that *all* men shall be *finally* saved.

the first-fruits and trophies of his death. This, we must confess, would be a design worthy of him, and agreeable to his character, as a *Saviour:* And it seems highly probable, this was his design, from what is here said about it; and because he delighteth in mercy. And, if *some* are released, we may look upon it as the earnest of *all*, in due time.*

But the Scripure that crowns all, and the last I shall bring into proof, is, Rev. v. 13. Here, "Every creature, which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them," are heard; saying, "Blessing, and honour, & glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever."

Here, all creation is at his feet, and before his throne: and that, not with tears in their eyes, or petitions in their hands: not with crying, and supplications, or weeping, with John here, (at the 4th verse) because things were hidden and kept secret: but with joy in their hearts, and praises in their mouths; with melody on their lips, and hallelujahs on their tongues; with looks and countenances full of satisfaction and delight! And their faces, instead of gathering blackness, turning into paleness, or being

* The opinion of the Church of England, on this difficult passage, is very clear; from the appointment she has made of it, for the epistle on Easter Eve. Who could be in prison, but lost (because disobedient) spirits? When did Christ preach to them; but after his death? And, if Christ did preach to them; what could he preach, but the glad tidings of great joy: that the powers of hell were brought into subjection, and a way opened into the holiest of all!

covered with shame and confusion, (as once was the case with some of them) they all now shine as the sun, replete with light, life, and love; full of extacy and rapture! And that, because the book, written within, and on the backside, and sealed with seven seals, is now opened & unsealed; & all things revealed, and explained. Their own cases particularly unfolded to their view; with all the ways and means their loving Saviour took, to bring them to the situation they are now in; with other miracles of grace and love. All this is the burden of their song; which the four beasts, and four & twenty elders, (whoever are meant by them) both begin, and end: Angels uniting their voices, & every creature joining in chorus.—See, Rev. v. 8. to the end.

Where, then, there is *universal praise*, and *thanksgiving*; *universal harmony*, and *love*; and *both heaven* and *earth* sounding, and resounding, acclamations of joy and peace; there must be *universal Salvation*.

And would not one rationally think, that this would be *good news* to all that heard it, and cause them to rejoice and sing; nay, even to leap for joy? But at first hearing, it has *another* and *different* effect upon some. With the shepherds they are *sore afraid*. It charmed the hosts above, and they suddenly join the first angel, with an anthem, and notes of praise: but the legions, and some men below, seemed filled with *sorrow*, more than with *joy*: and if the Salvation, and peace that is proclaimed, are to be *universally efficacious*, it is *sad*, rather than *glad* tidings in their ears; and the message is

earth, or things in heaven; and take in, 2 Co v. 18. it appears to refer to *Redemption*, an not to *confirmation*; &, in consequence of thi to *restoration*, more than to *recapitulation*; th to this latter, in the final issue. To *reconcil* is more than to *gather together*, or *recapitulate* and implies, want of peace and concord at pre sent. *Things*, and *persons*, may be *reconciling* that are not actually *reconciled*, though some to often mistake the one for the other. In a soun and good sense, even the *unbelieving world* ma be said to be *reconciled to God*, and *God to them* as appears from Rom. v. 10. and 2 Cor. v 19. but not in the sense they hold and maintai it. Fain would many persuade themselves they are at peace with, and reconciled to God who are indulging their sinful lusts and pas sions; and whose hearts are at enmity against him. Numbers are crying Peace to themselves to whom the Lord is saying, There is no peace. These are *reconcileable* indeed, but not as yet re *conciled*. But, all things are to be *actually* re *ciled* to God, whether they be things in earth or things in heaven. *Here* in this world, it is not so; therefore, in some distant period *hereafter*.

Things in earth may be reconciled, say you; but all is *harmony in Heaven*. How is this true, of that? It should be remembered, that part of Heaven is fallen, but yet considered as *part of it*. The angels which kept not their first estate, but left their own habitations, are reserved in *everlasting** chains, under darkness,

* The word in the Greek, we have translated *everlasting*, is, *aidioi*;—which would have been more properly rendered *unseen*,

mind does not *wilfully* reject a thing. *Obstinacy* and *self-will*, are displeasing to God; but he pities our *weakness* and *imperfections*.

There is a time for SOME truths to lie hid; and a time for ALL truth, to come out. Wisdom is profitable to direct, when this, in particular, may be seasonable. Supposing it a truth, I would never declare it, say some: but this is being wiser than *God*. See, Jer. xxiii. 28.—Shall *man* be a monopolist, where *He* is an *Universalist*? or engross that to himself, which was given for the general good? He forbid this to his first disciples; (Matt. x. 27.) By what authority, then, are his after-ones to countermand it? BUF

Surely, now, the day begins to dawn; when all the traditions of men, will be separated from the truth of God!—when the trappings of Ignorance, Superstition, and Bigotry, will no longer disfigure the simple and benevolent spirit of Christianity! The morning already appears; when men will dare to open their eyes, and admit the rays of heavenly light. F. L.

UNIVERSALISM is a Plant of Heavenly growth; though, by some, it has been branded as the vilest weed—which the injudicious only, have adopted, and cultivated, out of *novelty*. Of course, (though it has risen to its present height) it is a poor, shrivelled, and solitary stem, known but to very few, and scarcely owned by any!

Nay, but this generous Plant has been fostered and patronized by men of the most discrimi-

both to be *finite*. And that better answers to the nature of an *example;* to which the latter is said to be of the former.

We shall next attend to 1 Tim. ii. 4. "Who will have *all* men to be saved, and come unto the knowledge of the truth." This verse, as it stands connected, is allowed, by even the Calvinist Expositors, to have *Universality* in it: but not of *Redemption;* much less, of *Salvation.* A *universal call, offer*, or *proposal:* but no saving power to obey. Who, that well weighs and considers it, can be satisfied with this? The word ALL, and the word WILL, here, are strangely contracted by such writers; and made to signify much less, than the apostle seems to mean by them. Prayer, and giving of thanks, are to be offered up for *all* men; the ransom Christ gave, was given for *all:* and it is expressly said, he will have *all* men to be saved. And yet this is to mean only *some;* or, if *all*, as to *offer, proposal*, and an *unaccountable* sort of *will*, in God; yet, with no *purpose*, no *desire*, no *real intention*, on his side, that more than the *elect* should be saved. The *face*, and *simplicity*, of the passage, is against this: it can only be admitted, by a *strain.* If God *will*, and men *will not;* there is sense and Scripture in this.

But it does not seem his *whole will.* It will do for the present; and experience shews, it is true. But there is a will in God, that performs *what* it *will;* an irresistible, energetic will:—and from this, we have every thing to hope for —even the Restoration of all men, to his favor, likeness, and kingdom: especially, as it is here

was needful; for nothing seems so easily established as this point.—When we want to be at the *just* import of a word, the way is not (as some novices do) to fathom the sound, & measure the circumference, but to enquire the *usage* of language, and the common acceptation of phrases. Now, at the very time the New Testament was a writing, the written indentures of the *Greeks* contained the very words, which some of our *merciless Divines* have strained to signify the *never-ceasing* misery of their fellow-*sinners*: i. e. *Forever*, the period of seven years; *forever-and-ever*, fourteen; *forever-and-everlasting*, twenty-one; which was the ultimate link of bondage to the poor *slave*. J. W.

A CONTRAST.

ADAM.	CHRIST.
Adam, by his transgression, has been to all men, the source of all evil.	Jesus Christ, by our Redemption, has been to all men, the source of all good.
In Adam all men have sinned, except one; he who has not sinned in Adam, is Jesus Christ.	In Jesus Christ, all men have been justified, except one; he who is not justified in Jesus Christ, is Antichrist.
Adam, the transgressor, has subjected all men to two sorts of death; the one real, and the other mystical.	Jesus Christ, the Redeemer, has brought to all men, two sorts of life; the one by the Grace of Redemption, and the other by Grace super-abundant.
All men are dead in Adam, of a mystical, or imputed death. That is to say, without personally consenting to the sin that lost them; because they are reputed to have consented to it, in the will of Adam, as the progenitor of all human nature, and who has involved us all in his condemnation.	All men are made alive, in Jesus Christ, of a life mystical, or imputed; that is to say, without the necessity of their personally consenting to the grace of their Redemption; because they are reputed to have accepted of it, in the will of Jesus Christ; for he became security for all men. And who has made a full and perfect satisfaction to his offended Father, for the sins of all man-

[*Heaven open to all men.*]

The WORTH *of* RELIGION *in a* DYING *Hour.*

SALMASIUS, the famous French scholar, after his many volumes of learning, by which he had acquired great veneration among men of books; confessed, so far to have mistaken true learning, and that in which solid happiness consists, that he exclaimed thus against himself: —"Oh! I have lost a world of time; time, that most precious thing in the world: whereof, had I but one year more, it should be spent in *David's Psalms*, and *Paul's Epistles*. Oh! Sirs, (said he, to those about him) mind the world less, and God more. *The fear of the Lord*, that *is wisdom; and to depart from evil*, that *is understanding*."

CARDINAL Wolsey, was highly famed for worldly wisdom, and the best erudition of his time; and, besides, figured in as high a station as almost any subject in Europe ever did. Yet this man lost the favor of his prince, and was forsaken by all his friends, except his faithful servant Thomas Cromwell, afterwards Earl of Essex. It is worth the pains to enquire, what he thought (then) of religion and profaneness, of the service of God and the world, the favor of Jehovah and the favor of princes. When

the splendor of courts and earthly grandeur, did not dazzle his eyes, he could see truth, piety and virtue, in all their native beauty and heavenly lustre. Hear, O fluttering world! what this ambitious, but now *degraded* prelate says, addressing himself to his servant and only friend —in the style of the prince of dramatic poets, (SHAKESPEARE)—.

Cromwell, I did not think to shed a tear,
In all my miseries; but thou hast forced me,
Out of thy honest truth, to play the woman.
Let's dry our eyes, and thus far hear me, Cromwell.

Mark but my fall, and that which ruin'd me!
Cromwell, I charge thee, fling away ambition,
And every vice that with profaneness dwells.

——————— O Cromwell, Cromwell,
Had I but serv'd my God, with half the zeal
I serv'd my King, he would not, in mine age,
Have left me naked to mine enemies!

These words are enough to draw tears from every feeling heart: and they bear a noble testimony to the honor and excellence of Religion; given at a time when men are the least used to flatter or dissemble.

It is appointed unto Men once to die.

CARDINAL Mazarine, reputed the most consummate statesman any age ever knew, but whose great aim in life was, the grandeur of the world; when somewhat awakened by the smart

represented as *dangerous*, *hurtful*, and *delusive*. But, fear not.

It must be allowed, this doctrine has *objections* in its way, and some of them very formidable, at first view; but they vanish, as they are brought to the light, and examined by the law and the testimony. In so far, as *the heart* shall object to it, it must get changed, and purified by faith; no arguments rectify this. But if through want of light and evidence, men object, (as very frequently is the case) they do well to attend to the evidence that appears for it; it will grow and increase upon them, in so doing —if their heart incline not to wickedness. How far it may be with-held from some, for reasons best known to God, must be left to him to determine, when the secrets of all hearts shall be disclosed. It is an indulgence, and happiness, that some are here favored with, for which they should be thankful, humble, & faithful.—Objections arising from *unwillingness*, for the most part, are left unanswered with *unintelligence*: *Not liking* to know, they never come to understand, in the sense it is revealed and made known. If they take it up *as a doctrine*, they have no joy and peace in believing it; nor do they live in the *love* and *spirit* of it; it remains a floating notion in the brain: and such, only sin upon, and abuse it. But where it is taught us of God, and received as a doctrine from him, it comes in the demonstration of the spirit, and of power: and is attended with very *noble* effects. *Weakness of judgment*, and *slowness of capacity*, will never be imputed as a crime, where the

mind does not *wilfully* reject a thing. *Obstinacy* and *self-will*, are displeasing to God; but he pities our *weakness* and *imperfections*.

There is a time for SOME truths to lie hid; and a time for ALL truth, to come out. Wisdom is profitable to direct, when this, in particular, may be seasonable. Supposing it a truth, I would never declare it, say some: but this is being wiser than *God*. See, Jer. xxiii. 28.—Shall *man* be a monopolist, where *He* is an *Universalist*? or engross that to himself, which was given for the general good? He forbid this to his first disciples; (Matt. x. 27.) By what authority, then, are his after-ones to countermand it? BUT

Surely, now, the day begins to dawn; when all the traditions of men, will be separated from the truth of God!—when the trappings of Ignorance, Superstition, and Bigotry, will no longer disfigure the simple and benevolent spirit of Christianity! The morning already appears; when men will dare to open their eyes, and admit the rays of heavenly light. F. L.

UNIVERSALISM is a Plant of Heavenly growth; though, by some, it has been branded as the vilest weed—which the injudicious only, have adopted, and cultivated, out of *novelty*. Of course, (though it has risen to its present height) it is a poor, shrivelled, and solitary stem, known but to very few, and scarcely owned by any!

Nay, but this generous Plant has been fostered and patronized by men of the most discrimi-

nating understandings, and the soundest judgments; men who knew its *virtues*, and blessed the soil from whence it sprung!

Stop thee, then, thou poisonous breath of *Envy*, and I will point out a few of the kind Friends of *Universalism*—and doubt not but hereafter, *more* will come to light.

In early Ages—Clemens Romanus, Tertullian, and Origen: the *numerous* disciples of the latter particularly, were not destroyed by persecutions till the end of the seventh century;—reproached by the name of *Merciful Doctors*.

Dr. Henry More; Dr. Rust, Bishop of Dromore; Peter Sterry, and Jerem. White, Chaplains to Oliver Cromwell; Winstanley; Salmon; Gordon; Webster; Erberry; Roach; Muralt; Dr. Burnet, Master of the Charter-House;* Doctors Cheyne and Hartley; *physicians;* Dr. Sykes; the celebrated Chevalier Ramsey; the Rev. William Law; Dr. Newton, late Bishop of Bristol; Rev. Geo. Stonehouse; Richard Clarke, *and* Petit Pierre, of Neufchatel, now living; Mr. Whiston; Dr. Chauncey, of Boston *an Independent*; Dr. Smith, of New-York, *physician*; Paul Siegvolk, of Germany; Mr. Purves, of Edinburgh; Rev. Messrs. Winchester, Leicester, &c. &c. with many scores *Anonymous*.

* Author of *The great Love of God to all Mankind.*

I APPREHEND, that in the different controversies which have been held, concerning the meaning, or *limitation*, of the words *forever*, *everlasting*, &c. more pains has been taken than

was needful; for nothing seems so easily established as this point.—When we want to be at the *just* import of a word, the way is not (as some novices do) to fathom the sound, & measure the circumference, but to enquire the *usage* of language, and the common acceptation of phrases. Now, at the very time the New Testament was a writing, the written indentures of the *Greeks* contained the very words, which some of our *merciless Divines* have strained to signify the *never-ceasing* misery of their fellow-*sinners*: i. e. *Forever*, the period of seven years; *forever-and-ever*, fourteen; *forever-and-everlasting*, twenty-one; which was the ultimate link of bondage to the poor *slave*. J. W.

A CONTRAST.

ADAM.

Adam, by his transgression, has been to all men, the source of all evil.

In Adam all men have sinned, except one; he who has not sinned in Adam, is Jesus Christ.

Adam, the transgressor, has subjected all men to two sorts of death; the one real, and the other mystical.

All men are dead in Adam, of a mystical, or imputed death. That is to say, without personally consenting to the sin that lost them; because they are reputed to have consented to it, in the will of Adam, as the progenitor of all human nature, and who has involved us all in his condemnation.

[*Heaven open to all men.*]

CHRIST.

Jesus Christ, by our Redemption, has been to all men, the source of all good.

In Jesus Christ, all men have been justified, except one; he who is not justified in Jesus Christ, is Antichrist.

Jesus Christ, the Redeemer, has brought to all men, two sorts of life; the one by the Grace of Redemption, and the other by Grace super-abundant.

All men are made alive, in Jesus Christ, of a life mystical, or imputed; that is to say, without the necessity of their personally consenting to the grace of their Redemption, because they are reputed to have accepted of it, in the will of Jesus Christ; for he became security for all men. And who has made a full and perfect satisfaction to his offended Father, for the sins of all mankind,

The WORTH *of* RELIGION *in a* DYING *Hour.*

SALMASIUS, the famous French scholar, after his many volumes of learning, by which he had acquired great veneration among men of books; confessed, so far to have mistaken true learning, and that in which solid happiness consists, that he exclaimed thus against himself: —"Oh! I have lost a world of time; time, that most precious thing in the world: whereof, had I but one year more, it should be spent in *David's Psalms*, and *Paul's Epistles*. Oh! Sirs, (said he, to those about him) mind the world less, and God more. *The fear of the Lord*, that *is wisdom; and to depart from evil*, that *is understanding*."

CARDINAL Wolsey, was highly famed for worldly wisdom, and the best erudition of his time; and, besides, figured in as high a station as almost any subject in Europe ever did. Yet this man lost the favor of his prince, and was forsaken by all his friends, except his faithful servant Thomas Cromwell, afterwards Earl of Essex. It is worth the pains to enquire, what he thought (then) of religion and profaneness, of the service of God and the world, the favor of Jehovah and the favor of princes. When

ie splendor of courts and earthly grandeur, id not dazzle his eyes, he could see truth, piety nd virtue, in all their native beauty and heav- nly lustre. Hear, O fluttering world! what iis ambitious, but now *degraded* prelate says, ddressing himself to his servant and only friend —in the style of the prince of dramatic poets, SHAKESPEARE)—.

Cromwell, I did not think to shed a tear,
In all my miseries; but thou hast forced me,
Out of thy honest truth, to play the woman.
Let's dry our eyes, and thus far hear me, Cromwell.

Mark but my fall, and that which ruin'd me!
Cromwell, I charge thee, fling away ambition,
And every vice that with profaneness dwells.

——————— O Cromwell, Cromwell,
Had I but serv'd my God, with half the zeal
I serv'd my King, he would not, in mine age,
Have left me naked to mine enemies!

These words are enough to draw tears from every feeling heart: and they bear a noble testimony to the honor and excellence of Religion; given at a time when men are the least used to flatter or dissemble.

It is appointed unto Men once to die.

CARDINAL Mazarine, reputed the most consummate statesman any age ever knew, but whose great aim in life was, the grandeur of the world; when somewhat awakened by the smart

lashes of conscience, with astonishment and tears he cried out, "O my poor soul! what will become of THEE? Whither wilt thou go?" And turning to the Queen Mother of France, said, "Madam, your favors have undone me: Were I to live again, I would be a Capuchin rather than a Courtier."

THE Emperor Adrian (of whom it is reported that he possessed the faculty of memory to so extraordinary a degree, as to be capable of repeating a whole book by heart, however difficult, only by once reading it) previous to his death, entertained apprehensions of the immortality of the Soul, &c. and trembled at the approaches of *Death*, having never trembled before. He says, *My little soul, my dearest darling; O, guest and companion of my body!*—whither, *ah*, whither *art thou now going?*

CHARLES V. Emperor of Germany, after many pitched battles, many triumphs and kingdoms conquered, &c. resigned up all his pomp, and betook himself to retirement; leaving this testimony behind him, concerning the life he spent in the honors and pleasures of the world, and in the little time of his retreat from them all; "That the sincere study, profession, and practice of the Christian religion, had in it joys and sweetness for our days of *life*, and gave a blessed serenity *in the hour of death*, which courts were strangers to, and guilty pleasures could never produce."

PHILIP III. King of Spain, (grandson to the former) reflecting on the life he had led, cried out upon his death-bed; "Ah! how happy were I, had I spent these twenty-three years, during which I have held my kingdom, in the service of my Maker. My concern is *now* for my soul, not my body!"

SIR JOHN MASON was privy-counsellor to four princes, and an eye-witness of the various vicissitudes of his time. Towards his latter end, being on his death-bed, he called his clerk and steward; and spoke thus to them—"Lo, here have I lived to see five princes, and have been privy-counsellor to four of them. I have seen the most remarkable observeables in foreign parts, and been present at most transactions, for thirty years together: and I have learned this, after so many years experience; that seriousness is the greatest wisdom, temperance the best physic, and a good conscience the best estate: And were I to live again, I would change the court for a cloyster, my privy-counsellor's bustle for an hermit's retirement, and the whole life I lived, in the palace, for an hour's enjoyment of God, in the chapel. All things else forsake me, besides my God, my duty, and my prayers."

THE renowned John Locke, wrote as follows to his friend Anthony Collins, to be delivered to him after his decease—"I know you loved me when living, and will preserve my memory when I am dead: All the use to be made of it

is, that this life is a scene of vanity, which soon passes away, and affords no solid satisfaction, but in the conciousness of doing well, & in the hopes of another life. This is what I can say upon experience, and what you will find to be true when you come to make up the account. Adieu! I leave my best wishes with you."

HUGO GROTIUS, of whom these latter ages think they have not had a man of more universal knowledge, witness his annals, his book De Jure Belli, &c. He winds up his life and choice in this remarkable saying, which should abate the edge of other men's inordinate desire after what they falsely call learning, namely: "I would give all my learning and honor for the plain integrity of John Urick," who was a religious poor man, that spent his whole time in labor, contemplation, and prayer. And to one that admired his great industry, he returned this by way of complaint: Ah! I have consumed my life in laboriously doing nothing. And to another, that enquired of his wisdom and learning, what course to take? he solemnly answered, *Be serious.* Such was the sense he had, how much a serious life excelled, and was of force towards a dying hour.

AND we may add, that, not only the ancient Philosophers, Kings, and Statesmen have found the importance of RELIGION, in a dying hour; but it is found by experience, to be worth as much now as it ever was.

CAPT. CHRSTOPHER ORMSBEE, who departed this life April 17, 1803, spake to a friend, who stood by him, a few days befofe his death, saying, " Religion is *good* on a *death-bed*, if at no other time."

The PHILADELPHIAN CHURCH, *in London.*

THIS Christian Society is instituted to edify and establish the Members thereof in the Doctrines and Precepts of the Holy Scriptures, which are " able to make them wise unto Salvation :" To promote their " Growth in Grace, and knowledge of our Lord and Saviour Jesus Christ :" To " shew forth the Lord's Death, till he come :" And to commemorate and promulgate his Love, in —" giving himself a ransom for ALL, to be testified in due time :" and in " Having made Peace by the blood of his Cross, to reconcile all things to himself; whether things in Earth, or things in Heaven—fully and completely to be accomplished by the *Restitution of all Things*, which GOD has spoken by the mouth of all his holy Prophets, since the world began."

With a view to these ends, the Church receives into its fellowship, all persons who believe in Jesus Christ, and seek the salvation of their souls :—Leaving the different modes of

participating of the ordinances of the gospel, to every one's conscience; and likewise giving each the free liberty of communicating with any other christian community.

It therefore invites into its communion all *Christians* who are not attached to party or denomination, and who are desirous of promoting the Universal Interest of our glorious Redeemer.

And it is also ready to lend assistance to those whom distance of situation may prevent uniting with it; and who may be disposed to form societies on the same principles, and for the same ends.

The Young PREACHER'S *MONITOR.*

BY MR. LELAND, OF VIRGINIA.

IF thou art engaged in the work of the Lord, thou needest all the instruction thou canst get; and therefore I recommend the following rules.

1. A renunciation of all sin, a rejection of self-righteousness, and a sole dependence on the sufficiency of Christ, are all essential to Religion, which thou must ever have in view.

2. A Christian and a Preacher, are two characters. A man may be a good christian and a bad preacher; but a man cannot be a good

preacher and a wicked christain : It is therefore necessary that a preacher should take heed to himself and to his doctrine.

3. A constant communion with God, is as much the life of preaching, as money is the nerves of war.

4. It is vain for a preacher to expect religion abroad, without he lives a holy life at home ; or to expect the presence of God in preaching in public, without he seeks it earnestly in private.

5. Reading, hearing, meditating, watching and praying, are the means of living in the light, life, and love of God ; and to expect that enjoyment without that care, is as vain as to expect a crop without labor.

6. Never affect the gestures, accent, or manners of any man, (any farther than they tend to virtue) for the wise God has made men to act *themselves* in his work, without mimicking each other. He that strives to preach, pray, and behave like another, is like the men who attempted to cast out devils in the name of Jesus, whom *Paul preached.*

7. Never be too much elated when you have had great liberty in preaching, or been much owned of God in winning souls to the truth, lest you grow proud and unwatchful ; nor be too much dejected when these blessings are with-held, lest you grow discouraged in the work of the Lord.

8. He that cannot bear praise, without growing proud of it ; cannot bear reproach, without

being angry: but the way is, to steer along straight through evil report and good report.

9. Never be proud when great numbers attend your ministry, nor discouraged when there are but few; for it was your Master's alternate lot.

10. Never affect a regular method of preaching, without the Spirit leads you so; nor reject it, when you are so influenced; and always be a fool for Christ.

11. Private admonition, and family exhortation, are sometimes more blessed than the most elaborate preaching.

12. A love of popularity is often very hurtful to piety, and a life of hermitage is not to be sought for: Jesus prayed his Father "Not to take his disciples out of the world, but to keep them from the evil of the world."

13. Never suppose your calling so exalted, that you are never to concern yourself with the affairs of human life. When David was dismissed from the court of Saul, he went to keeping his father's sheep; and when Paul had leisure he made tents.

14. Never be absolute in your assertions, nor dogmatical in your arguments, without you can confirm them by miracles.

15. Be always willing to leave an error (you may have before imbibed) to embrace the truth.

16. The best way to be a good preacher, poet, or disputer, is to be well taught in the Scriptures.

17. The whole Bible in general; and the two epistles of Paul to Timothy, one to Titus,

and the commission given by our Lord to his disciples in several places, in particular; are the best guide you can have.

18 Never descend to the local prejudices of neighborhoods, states or kingdoms, but form your proceedings from the noble idea of allGod's works.

19. Never intermeddle with the disputes of families or cities; but always bear the olive branch of peace to all.

20. As the work of the ministry calls for the exercise of the mind; so it calls for industry, and often painful labor of the body.

21. The spirit of the subject, always makes the oration the most lively. A proper modulation of voice, graceful cadence, and a comely gesture, are ornamental; but he is the best *divine orator, who has most divine fire.*

22. Strive to fall upon a subject suitable to the people's circumstances, and to the times, as far as possible; but in this, our judgments are so weak, that the preacher's eye should always be on God for matter and manner.

23. Never be so positively fixed on your subject, but that you may fall upon another, either at discretion, or by impression.

24. When you are in company that will not hear experimental Religion spoken of, it is better to entertain them civilly with history, principals of policy, or even novelty, than for them to entertain the company, and you among the rest, with confuson and debauchery.

Consider what I say, and the Lord give thee understanding in all things.

A Word or two to Unbelievers, and the Scorners of Moses, *in particular.*

WHAT Legislator ever established a national priesthood, without one foot of property in land, which, as that great statesman, Harrington, observes, "is the strong and durable pillar of power, respect, and wealth?" Even when he saw the priests of Ægypt possessing one-fifth part of the land; when he knew too, by full experience, that the people he had to lead and govern, were so untractable and disobedient, under the most extraordinary acts and miracles of God in their favor.—He could not but foresee, that this precarious subsistence might be withdrawn, as the prophets afterwards complained, of the robbing of God of the tenths he gave to his own immediate servants, in his house or palace, the tabernacle and temple.—The folly of claiming them under the Christian church, by divine right, is gross enough, and has nothing to do with the religion of Christ.

Shew the world who, but this lawgiver, publishes the shame & nakedness of the rebellions, murmurings, and seditions of his own people, under the seal of God's word; while all other ancient kingdoms appear so jealous of their national character, that they paint their own pictures full of virtue, goodness, and every perfection that can adorn and exalt their name?

What legislator opened so free and general an admission into the rites and privileges, civil and religious, as Moses? He demanded no more of strangers, than what was enjoined to his own people.

Who shewed so little fear or jealousy of religious rites, secreted by other nations and their priests, as this servant of God, who threw the altars and courts open to every eye, describing the manner, and commanding the whole law to be read every seventh year before all Israel, men women, and children, and strangers who were perfect proselytes, and entitled to the same privileges as natives of the land?

Who among ancient founders of states, ordained a sabbatical year, promising such extraordinary abundance, without sowing, or any cultivation of the earth, such plenty as should suffice for more than two years? Of the truth or falsehood of which institution, he called his own people, and all persons adopted from other nations, to be witnesses for, or against him and his successors.

Who expressed such an impartiality & veracity, in predicting the future calamities of this people for rebellion and disobedience; and the last and now-continuing dispersion of this nation; and yet with a promise, so improbable in appearance, of a return in the latter days?

Where can be found one full and perfect system of civil and religious laws and statutes, where so many veins of mercy and attention to the four most exposed states of human nature, run through every part, I mean to the

poor, the *widow*, the *fatherless*, & the *stranger*? in which too, there were no infamous punishments of public whipping, and other barbarous treatment, which tend to harden the offender, and prevent his return to better conduct, and future regard in society. Who ever limited stripes to *forty* only, lest "thy brother should seem vile in thy sight;" to which every one was subject in their courts of judicature—even the high-priest, as well as an inferior Israelite, for such offences as demanded this rod?

Who forbade imprisonment for debt—not punishing misfortunes for crimes—judging poverty a cup bitter enough in itself: And even under the servitude in which debtors were bound to work for the creditors, enjoined the remission of debts on the first day of every seventh year? Let the Egyptian, the Grecian, and Roman laws, produce such alleviations of human misery!

Who secured the peace, honor, and happiness of parents, in their most tender feelings, from the power of the rich, and seduction of the licentious, by compelling marriage, or dowry to the injured daughter?

Who could venture, but by the order of God to predict, that a people comparatively small to the great empires, their neighbors, and hated for their religion, (a bar of distinction odious and despised by the idolatrous kingdoms) should exist, till the promised Messiah came, when they were included in a country of so small an extent; which, by the best geographical account, exceeded not three of the largest coun-

ties of this little island,* and was surrounded by the most powerful states on every side; should, I say, exist, distinct and separate, in political and religious laws and statutes, when other nations and kingdoms, more numerous, extensive and powerful, had changed names and government often, in a less tract of time than fifteen centuries?

Who among all the ancient lawgivers gave their people an injunction, not to hate their enemy, neither *Edom*, the house of *Esau*, nor an *Egyptian*, under whom they had groaned with the heaviest yoke of servitude and oppression; and with a reason added, because the judgments of the Lord God on both would pass away in the third generation (a time limited, whatever it signify) and "the children begotten of them, shall enter the congregation or church of the Lord," Deut. xxiii. 7. The disobedience of this people to such lessons, be to their own shame, and confusion: However, few believers, or unbelievers, knowing themselves thoroughly, will cast a stone even at them.

Who, without the command of the all-comprehensive mind and eye of the most high God, could foretel, that when the *true Joseph*, one chosen in *old time* out of the brethren, beloved of his father above all his children, should appear in the form of the *flesh* of *Sin*, as the apostle speaks, "that his brethren should hate him, and the archers sorely grieve him, and shoot at him, sell him, and crucify him," while his hands

* Great-Britain.

were dealing out blessings in the most beneficent miracles of love and kindness, yet of a superior nature to those he himself had done? Gen. xlix. 22, 23, 24.

The creation of bread and fishes, as well as the raising of the dead by his word, were more illustrious proofs of power, given him over all things.

Who attempted to establish such an *agrarian law*, as I may call it, in a political view, as the year of jubilee, when the restitution of lands under mortgage, and a temporary *disinherison*, were to return back to the families? Under this kind institution, as a barrier against covetousness, strongly rooted in corrupt nature, the noblest blessings were prefigured; but these I touch not, observing only, that in this people the picture of mankind, under all forms and colors of good and evil, appear delineated! though pride and ignorance of ourselves may dispose us to confine it.

Lastly. Who promised the restitution of those wicked nations, which were cut off by the sword of the Lord, save *Moses*? Yet is he of late, in particular, insulted as a man of blood and cruelty—by such only however, who are totally ignorant of the judgments of the Lord, and of the the *two-edged sword* out of his mouth, killing flesh and quickening spirit. "To *Shiloh* shall be the obedience of the people," Gen. xlix. 10. To *Moses* was given the full knowledge of the great name; in which he has taught us, how far the mercies of the Lord extended beyond his judgments; shewing the first, to

flow through a thousand generations, and his visitations unto the third and fourth of sinners, Exod. xxxiv. 6. Whatever time the third and fourth generation may comprehend (though the word generation is not expressed in the Hebrew) it shews what the light of nature never knew, nor could ascertain; that judgment must pass over into mercy, and there rest forever. What finite mind, says Lord Bolingbroke, can comprehend the workings of an infinite mind? Never was any thing better said to humble man, and to keep reason within the proper bounds of deference to revelation; not to subject it to man, which is too much done, but to God, which is too little attended to. What will short-sighted man affect to deny, that the visitations and judgments of the Lord are not absolutely necessary to correct and amend the more stuborn and hardened sinner: as *Nebuchadnezzar*, at the end of his *seven* times, restored to his reason, the glory of his kingdom, to his honor and his brightness, says, "Now I praise and extol, and honor the *King* of *heaven*, all whose works are truth, and his ways are judgment; and those that *walk* in *pride*, he is able to abase," Dan. iv. 36, 37. Thus will all the judgments of the *Most High* finish in the praise of those who have passed through them, into greater happiness and glory in the conclusion.

R. C.

Prince EUGENE's Prayer.

O MY God! I believe in thee: do thou strengthen my belief—I hope in thee: do thou confirm my hope—I love thee: vouchsafe to redouble my love—I am sorry for my sins: O increase my repentance. I adore thee, as my first principle; I desire thee, as my last end: I thank thee, as my perpetual benefactor; I call upon thee, as my supreme defender. My God! be pleased to guide me by thy wisdom, rule me by thy justice, comfort me by thy mercy, and keep me by thy power. To thee I dedicate all my thoughts, words, and actions; that henceforth I may think of thee, speak of thee, act according to thy will, and suffer for thy sake. Lord! my will is subject to thine, whatever thou willest; because it is thy will. I beseech thee, to enlighten my understanding, to give bounds to my will, to purify my body, to sanctify my soul. Enable me, O my God! to reform my past offences, to conquer my future temptations, to reduce the passions that are too strong for me, and to practice the virtues that become me. O, fill my heart with a tender remembrance of thy favors, an aversion for my infirmities, a love for my neighbor, and a contempt for the world. Let me also remember to be submissive to my superiors, charitable to my enemies, faithful to my friends, & indulgent

to my inferiors. O God! help me to overcome pleasure, by mortification; covetousness, by alms; anger, by meekness; and lukewarmness, by devotion. O, my God! make me prudent in undertakings, courageous in danger, patient under disappointment, and humble in success. Let me never forget, O Lord! to be fervant in prayer, temperate in food, exact in my employs, and constant in my resolutions. Inspire me, O Lord! with a desire always to have a quiet conscience, an outward as well as inward modesty, an edifying conversation, and a regular conduct. Let me always apply myself to resist nature, to cherish grace, to keep thy commands, and to become meet for heaven. My God! do thou convince me of the meanness of the earth, the greatness of heaven, the shortness of time, and the length of eternity. Grant, that I may be prepared for death; that I may fear thy judgment, avoid hell, and obtain paradise: For the sake and merits of my Lord and Saviour, Jesus Christ. *Amen.*

A course of LETTERS *on the Subject of* UNIVARSAL SALVATION, *to a Friend who desired Information; and who afterwards, upon being convinced of its Truth, and making Confession of it, met with strange Usage, and Ill-Treatment for it.*

LETTER I.

MY DEAR FRIEND,

I HEARTILY rejoiced to find you was not disheartened at the strange treatment you met with, for embracing the grace and hope of the gospel, in its *fullest* and *utmost* extent. It satisfies me you have been taught it of God; but it gave me a poor idea of your opposers. Your former persecutors were from the *world*; but now they have been from the *church*.

'Twas easy to foresee, how they would receive, and conceive of you, if they had heard nothing of the doctrine before; and yet one should wonder (if any thing was to be wondered at in fallen man) that such a doctrine as this, for which you have been so lately opposed, should not rather have *rejoiced*, than have given *umbrage* and *offence* upon first hearing of it. But I also, in a measure, find it, as you have found it, and therefore can more readily sympathize with you.

As men's minds in general, are so little prepared for it at present, it becomes us to *guard* the doctrine, as well as to *speak* of it; and to observe, that something very *severe*, *awful* and *lasting*, is meant by the *miseries* that will come upon the wicked, in another state. That in proportion as they *sin*, they will *suffer*; and if they can, and will venture to sin, that such grace as this may abound towards them, they will find, to their no small mortification, that their misery and wretchedness will abound also: and the *duration* thereof, be measured *hereby*, in the just and equitable judgment of God. If this does not restrain them, it is not likely the doctrine of *eternal torments* will. This has been, and is still, the current doctrine of this, and of all past ages of the church; and yet, how many have lived and died in sin, notwithstanding. 'Tis because they do not believe either one or the other, if they sin; not because they do. It is a doctrine, like the other doctrines of grace, liable to abuse; and it is to be feared, many base ears, and corrupt hearts, will abuse it, and sin, because such grace and love doth abound. But, what then? Must it be stifled, and given up, on this account? so then, must the *Bible* itself; for this is abused by multitudes. The real truth is, let but the doctrine of *Universal Salvation*, be scripturally stated, and well understood, and not according to men's *carnal views* and apprehensions of it, upon first sight and hearing; and it will not prove a *licentious* doctrine, but a doctrine according to godliness. Those that will sin, because God is merciful,

and will not punish them *forever*, deserve to be punished, *as long as he pleases*, for abusing such love and goodness; and they will surely find it so. This is the law, and the testimony of God. And having premised this, I would now give, what I apprehend to be a true and scripture state of the case.

The fallen angels, we are told, (Jude 6.) are reserved in everlasting (or, according to the original, unknown) chains, under darkness, unto the judgment of the great day. How much longer, is not specified; nor indeed was there any occasion. Long enough, to answer the end of their confinement and restoration. The following verse intimates, it will not be endless; for, like Sodom and Gomorrah, they are set forth *for an example*, which one time or other must cease, and be no more, as having no end to answer; and, like Sodom also, must return to their former estate. Ezek. xvi. 55. Both will suffer the vengeance of eternal fire. (But eternal does not mean endless.) But fallen men is our principal, and more interesting concern.

All mankind then, fell in Adam; and all mankind are restored in Christ: that is, the redemption, ransom price, is paid for them all. The whole human race are the purchase of his blood. This, I think, appears from 2 Cor. v. 14, 15.—1 Tim. ii. 6.—Heb. ii. 9. and many other places in scripture. Some, indeed, still imagine Christ's blood will have no saving effects respecting many; but it cannot well be supposed, he will finally lose his purchase, tho'

he may, for a while, suffer it to fall into other hands.—*Redemption* and *Salvation*, seem connected in scripture; nor can I think, they will *forever* be unconnected in reality. *Universal Salvation* appears to be scriptural, and the mind and will of God concerning us; but in his own way and time, and agreeable to his own constitution of things. As mistakes are made in this matter, and the best minds are apt to err about it, I would state it more particularly, and correctly; and shew first, what I dot *not* mean by it;—and secondly, what I do.

1st. Then, I do not mean, *a mere act of mercy, or indemnity in God;* as though he had, or would freely and fully pardon and forgive the sinner, and receive him to favor and happiness, without something more. Some think, and talk strangely here, and have exposed the doctrine to contempt, except to *libertine* minds. They have supposed, that a sinner dying in his sins, and rising again, shall in virtue of a sovereign act of grace, and of the offering of Christ, once offered, be admitted immediately to favor and life, without any change of heart, or heavenly disposition of mind. But this is both antiscriptural and dangerous, and not the truth of this matter, as it is in Jesus. Sin is a *disease* and *infection* of nature, as well as an offence against God; and therefore must be *removed* and *destroyed*, as well as *pardoned* and *forgiven*. Remission removes the guilt, but not the being and power of sin. However it be *atoned* for, by the blood of Christ; and however, in a certain sense, all mankind may be considered in

the eye of the law, and justice, as clear, and justified before God ; yet, as pertaining to the conscience of the sinner, it is unremitted : and except it be forgiven *there*, as well as *here*, there is no *peace* : nothing but *uneasiness*, *fear*, and *distress* ; or else, a *stupid ignorance*, and *hardness of heart*. Unless the conscience be purged from dead works, and the heart purified by the blood of sprinkling, we cannot serve the living God, in a lively way, nor with a quiet mind. To do this scripturally and acceptably, there must be no more conscience of sins. Forgetting this, many have run into blunders and mistakes, and some into wildness and extravagance, supposing they were serving *God*, when it was only *themselves*. Sin, satan, and the world, they were serving with divers lusts and pleasures.

To be happy and comfortable in mind, there must be peace in ourselves, as well as with God ; and till it comes to this, we shall have no enjoyment of our privileges, but live and die as careless, senseless, and ignorant, as though there was no Saviour or salvation to be had. But it is not only justification and forgiveness, and a consciousness thereof ; *a new heart and spirit*, is also needful. Mere absolution without this, might make us *not miserable* ; but who can *rejoice*, and be *sensibly happy* long, that has not a *new nature*, and the same mind and spirit in him, that was also in Christ Jesus ? It is not a *bare act of grace*, or *absolvency*, that I mean by either *present* or *future* salvation : nor is it salvation only *in part*, *life* and *happiness* for a *sea-*

son to the righteous, and then, *ending forever*; or *misery* and *positive* pain to the wicked, *for a time*, and then falling into *non-existence* or *annihilation*.

These are too sable and gloomy ideas for the gospel; and such as will not suit, and come up to the many glorious declarations it makes in many parts, of God's love and good-will to all his creatures; and his tender mercies towards all the works of his hands. But this *positive* and more *extensive part* of the subject I must defer, till I can write again; and am not only in the ties of friendship, but in the bonds also of that gospel which bringeth salvation to all men, very cordially,

Your's,

A. V.

LETTER II.

MY DEAR FRIEND,

SO, they have cast you out; and that without the form and process *they* used of old, who excommunicated the blind man. They reasoned and argued the matter with him first; but your *Sanhedrim* has been despotic, and observed no such rule and order. Well: Jesus knows of this, and will be your stay and support. He has already honored you, in giving you not on-

ly to believe on him, but also to suffer for his sake. Continue to believe in, and worship him; and you will more clearly and fully see into this and all truth. In the mean time, you wish for my further thoughts upon this point in particular; and I have no objection, simply to declare them.

My last concluded negatively on the subject; shewing, wherein I apprehended Universal Salvation did *not* consist; *viz.* "Not in *a mere act of mercy in God*, or in *non-existence*, and *annihilation*, with the wicked, *after some time of suffering*." This will more positively show what it is I *do* mean, by Universal Salvation, or Restoration. I mean then, that all fallen and intellectual creatures, shall, by the one offering of Christ, once offered, (with other means God may use to this purpose) be one day be brought back from their sad fall and apostacy, to the *love*, *favor* and *friendship* of God, from whom they have revolted. They shall be brought to such a sense of their *sin* and *guilt*, and to such a deep and heart-felt conviction of their *wretchedness* and *danger*, as most heartily to *repent;* cordially and willingly to *believe in Christ;* and to a *new* and *second birth in the Spirit*. Freely, and of their own accord, they shall drop all that natural and acquired enmity, they lived and died in; shall acknowledge themselves worthless, helpless, miserable creatures; having nothing to say in their own defence, why sentence of ENDLESS death should not take place, and pass upon them. From that strange aversion, and aliena-

tion of heart and mind to God and godliness, to his cause and ways, and to all that belongs to him, they shall be recovered; and instead of that froward heart and self-will, which now rules and reigns in them, and keeps them enemies, and up in arms; they shall be brought to submission; to the temper and spirit of obedient children and loyal subjects; and the disposition of dependent, new creatures in Christ. From serving divers lusts and pleasures, and joining in league with the devil and his agents, and the enemies of the cross of Christ; they shall hereby themselves, be crucified to all this; and from enemies and rebels, shall become friends, and yield all due and willing obedience, and allegiance to Christ, their Sovereign King. They shall no longer dispute his commands, nor set up their own will in opposition to his; but, with all cheerfulness and readiness of mind, shall come forth for him, and do him all free and willing service. They shall *admire, worship*, and *adore* him: They shall *bless* and *praise* him, and tell of the wonders of his love. They shall esteem it the highest honor to be ever sitting at his feet; and their greatest glory to be employed and engaged for him, and his cause. And they shall see *Christ* so much in all this change of character, and that, by the grace of God, they are what they are, as not to have one vain or rising thought of themselves. They shall be so satisfied, that it was through *the blood* and *spirit of Jesus*, that they are thus restored, and brought to God; that they shall have no inclination to

sacrifice to their own net, or burn incense to their own drag.

Fine, airy scheme! say you; and wonderful Utopian plan! But, where is your *Scripture*-authority? and what ground from thence do you go upon?

The Old Testament has it more obscurely revealed to us; and the New, with greater brightness. The following single, as well as more enlarged passages, have convinced me; and let them have fair and full weight with you. Read them, as though you had never read them before. Let nothing but love and affection for the truth prepossess the mind; and suppose, at least, they may have the seal of the Spirit to them. Be single-eyed, and simple-hearted, and careless who is *for* or *against* it. If they carry no weight at one time, read them at another, and be open to conviction. Make allowance for *prejudice of education;* the *long habit of thinking otherwise*, you have been in; and *former impressions.* Let not the *reasoning spirit* prevail against *Revelation;* and beware of *Philosophy* in interpreting Scripture. Admit *Reason*, in her proper place; but *Revelation* must dictate, and take the throne. God must speak to us; and we, all attention to Him. Rightly stated and understood, *Reason* will approve this doctrine; but I would ground it on *the Word of God. Corrupt* Reason only, misunderstands and abuses it.

Thus prefaced, I particularize the following Scriptures, which, at your leisure, I hope you

will turn to ; they being too long, and too many, to transcribe in a letter :—

Isaiah xlv. 22——25. *compared with* Phil. ii. 10, 11. *and* Rev. v. 13. Acts iii. 21.—Rom. xi. 32. 2 Cor. v. 19. Eph. i. 10.—Col. i. 20. 1 Tim. ii. 1——7. iv. 10. Heb. ii. 8, 9. Psalm xxii. 22. *to the end.* Psalm lxxii. *from beginning to end.* Psalm lxxxiii. 13. *to the end.* Psalm lxvi. 1——10. Isaiah xlix. 5——13. Psalm cxlv. 9, 10, 13. *and the latter clause of* 21.

These passages, to mention no more at present, are, to me, abundant proofs of *Universal Restoration*, that it is a Scripture-doctrine : and they, doubtless, will confirm and establish you in this faith. In some future letters, I mean to enlarge upon the subject—dilute what may seem to want it—and throw in any thing that may help to promote the digestion of it more easily. I am sensible many objections will start up, and many difficulties meet every sincere enquirer into this point ; and you will probably have several questions to ask, which you have not yet proposed. As I am able, I will endeavor to reply to them. The doctrine must have come with some force and evidence to your mind already, to have come out for it so nobly as you have done. I can easily conceive it must have cost you something. But, as it is natural to wish to defend a truth we have received, and to answer others who may ask us the reasons of our faith ; I will comply with some further requests you make in your last, and tell you more of my mind on the subject, from time

to time. In the mean while we stand firm in this part of the word and counsel of God, as we have received it—we will be faithful to the light of it, as far as it has broke in upon us—thankful to our God, for his indulgent, condescending goodness, in letting us into it—and modest and humble in all our defences of it, with our brethren and fellow-creatures—looking to our living and triumphant Head. In whom I am affectionately yours, A. V.

LETTER III,

Wherein some Objections to it are considered, and replied to.

MY DEAR FRIEND,

I WAS pleased to find my two last had their weight with you, and have answered a valuable purpose. This noble and generous view of the gospel-grace and mercy, you are learning from a higher hand than mine, and will be taught it from a better pen; because you wait at the feet of Jesus, make his Word your counsellor and guide, and are asking his teaching Spirit.

It gives me little trouble to find that you have still your *difficulties*, and are not without your *doubts* concerning it. No one truth of the gospel comes, at first, with full assurance to the mind; much less, such a doctrine as this.

Objections, not a few, arise, you say, in the way of it. Your own mind suggests a great many; and your opponents have furnished you with more. This all, is for trial and confirmation; not meant to discourage your pursuit. Take heart and courage from it.

The first you mention, and lay stress upon, is the *Novelty* of it; its so recently coming to light, at least to your knowledge. "If this be a Scripture truth (say you) how comes it so few are acquainted with it? I have never heard of it till lately; it never struck me as a Bible-doctrine —nor have others spoke of it as such." To this I reply—Many *think well* of it, who *speak* but little concerning it; and numbers *believe* it, who do not *confess* it.—Experience, of late, has shewn this. The apostles and prophets all taught it; and some fathers of the Church have maintained it. But a vail came over it, and it was almost stifled in the birth, through one cause or other; but has revived, as dead flies in their season. This, and all truths, have their rise, progress and perfection, and many times an irregular growth. This is one of those truths. But it is no argument against it: a plea rather in its favor. Things that are now known, were once hidden and concealed in the womb of Nature, Providence, and Grace. The herbs and trees, that are now in sight, where once in their seed only, and under ground. Animals, and other visible creatures, were once in embryo, and invisible. Children lay silent in the womb, before they existed in the world; and slept long in their cradles, and at their mother's

breasts, before they came into active, stirring life. *Clear* and *striking* providences, were once *obscure* and *dark*; and what is now a *glaring* truth, was once a *mysterious* thing. *Secret* things come in time to be *revealed*; and *hidden* things of darkness, come into *open light*. This is Divine appointment; the constituted plan of God: and which opens itself by degrees, as we are able to receive it; but not all at once. It is no conclusive reason, then, against the truth of *Universal Salvation*, to say, Why not sooner manifested, and made universally known? Were this of force, the Jews are not blinded, or to blame; for in this manner they argue to this day, against the doctrine of the Messiah, or *Christ being come in the flesh*. They saw him in none of the rites, ceremonies, types, figures, or prophecies of their law. He is not yet come, according to them; nor is this great and revealed truth any article of their present belief: and yet we know it to be true. In this manner also did, and do they still argue, against *the coming of the Gentiles*. Though declared and prophesied of, they saw it not a long while, and so opposed and objected to it. And yet, it is a truth, we well know, and rejoice in. In the same manner argue the Deists, and infidels of all ages, against *the whole of Divine Revelation*. Why not *sooner* revealed, and made known, if Christ were the Saviour of mankind? or, Why so *little known*, now he is revealed, if that be a truth, as you say?---The truth is; *as we can bear it*, the light breaks in, and shines upon us. If the natural sun was to rise all at once to our

view, it would dazzle and confound us. So is it with the Sun of Righteousness. As men, and nations, are capable of receiving the *whole* truth, and the brightest beams of this glorious light of life, they usually are favored with it; and are first civilized; then externally reformed; and afterwards renewed, and made internally holy. And this is one reason why some see it to be only *partial Redemption* and *Salvation*—others, *general Redemption*, but *partial Salvation*—and others, *Universal Redemption* and *Salvation* too. Even among those who are come to this *full* view of the Gospel-Salvation, some are forwarder than others in that view, and are established therein by *degrees* only. It is the appointed way of God then, and most suitable to the present state of man, that the light of this, as well as other truths of the gospel, should shine out, in full lustre, *by degrees*. And this I offer in reply to your first objection.

You next say—"The blasphemy against the Holy Ghost seems against it." We read (Mark iii. 29.) He that shall blaspheme against the Holy Ghost, hath never forgiveness; but is in danger of eternal damnation." This, indeed, seems formidable, and, at first sight, unanswerable; but different answers may be made of it, consistent with Universal Restoration.

1*st*. If it is to stand as we have it in English, and the blasphemer is never to be forgiven; he must then endure the *full* punishment that is due to it, and so have no *need* of forgiveness.—In that sense, it is *never* forgiven; because the threatning, in such case, has been executed, and

sustained by the blasphemer. But this, say you, is *eternal damnation;* and he has not endured *that.* If by *eternal damnation,* should be meant any thing short of *endless misery;* secular or temporary wretchedness; misery only for a time, for the age of the ages, or for ages of ages, as the original will bear; having endured this, he may be said to have suffered *eternal damnation.* And this is one reply.---But,

2*dly.* Another answer is this—The translation of this verse is neither *literal* nor *true.* In the Greek, it lies literally thus---"He that blasphemeth against the Holy Ghost, hath not forgivness to the age *(that is, to the next age or period, the Millennium age)* but is obnoxious, or stands bound over, to the age of judgment." How different this from the present version! *Never* is not found in the original; nor *eternal damnation,* in a *strict* and *endless* sense; but in a lower and qualified one; as it is taken 1 Cor. xi. 29. and would have been more truly and properly rendered, eateth and drinketh *judgment* to himself. And from the parallel place in St. Matth. xii. 32. where the blasphemy against the Holy Ghost is again spoken of, the literal sense is this—"He that shall speak against the Son of man, it shall be forgiven him; but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in *this age,* nor the *future coming* one." How it came to be translated *this world,* and the *world to come,* is somewhat strange; as it is well known the word *Kosmos,* is the Greek for world; not *Aiow.*—This latter word signifies *age* not *world;* and

should have been rendered so in this place.—And though it is translated WORLD; yet it is but *faintly*, and in *italic* characters, in the last clause of the verse, as it was not found in the original; and the translators might have their demur about the sense. Or,

As the *Jewish* age, and legal dispensation, was not formally abolished, when our Lord spoke thus to the Pharisees; may it not be supposed his meaning in thus speaking to them, was this—"He that shall blaspheme against the Holy Ghost, shall not be forgiven in this age, (or *under the law;*) nor in the next, (or *under the present dispensation of the gospel.*") But after that, it may, for any thing he has said to the contrary. In some future periods, after he has taken to himself his great power and reign, and reigns till he hath subdued all things unto himself, and put all enemies under his feet; these blasphemers may be brought to subjection; yield themselves to the Lord; and, so far from blaspheming any longer, humbly bow, and cheerfully submit themselves; and from henceforth sit at the feet of Jesus, the universal Lord and King. This is not contrary to the proportion of faith, or the analogy of other Scriptures, whether it were his particular meaning or no: And therefore is submitted to the judgment of the liberal and candid enquirer; and, with what is said above, offered as a reply to this objection to Universal Restoration.

Oh! but you fear—"It is a hurtful doctrine—a bad and dangerous tenet; not according to godliness." This is another objection you

make—"If all were to be finally saved, men would not be careful how they lived: they would take liberties, and grow careless, and sin, that such grace might abound."

Let us attend to this objection a little. For *fairly* and *properly stated*, it is not liable to such a charge as this. Corrupt minds may *abuse* it; and it is to be feared will, and do: but still the doctrine stands free. And such shall bear their own burden, whoever they be. "I shall finally be saved; I will therefore sin;" is saying, in other words—I am willing to go to heaven, through the torments of hell. For this place of torment is the sure and certain portion of all who die in their sins; and the *greater sinner*, the *greater damnation!* and the *lowest hell* for the *highest offenders*. This is threatened, and determined upon, in scripture. If any then, believing this, will venture to offend; the dreadful evil that will follow is both just and equal, and they are self-destroyed: and will surely find, it was not the *non-eternity* of their misery, but following their evil ways and courses, and not believing and obeying God's word, that brought them to their misery and wretchedness. *Limited* punishment is no cause of sin. It is men's setting no limits, or bounds, to their unruly wills and affections, but giving the reins to their inordinate appetites and passions, that has caused their pain and sufferings. Thus the Word of God states this matter, and warns men against doing evil that good may come; telling them, if they do, their damnation is just. So any take poisonous draughts, with an intent

to bring them up again; or drink the deadly cup, because it has a mixture of sweet in it? Yet this the sinner does, if he sins because God is good, and will not forever torment him. For, though he is restored at last, he must come to repentance first; nor can he be finally saved, till he is brought to the lowest degree of self-abasement, and has nothing to say why he should not be cast off forever. Men strangely mistake the nature of salvation, if they think it consistent with living and dying in their sins. We must be spiritually minded, or there is no life and peace, either here or hereafter. But as I made this appear in my last epistle to you—I need not enlarge upon it here. Let me only further say, that this being the true and Scripture-state of the case; it clearly and evidently appears, that *none* can be saved, much less *all*, so long as they remain rebellious, unbelieving and disobedient; and take occasion to sin, from the riches of God's goodness, forbearance, and long-suffering; and because his tender mercies are over all his works: not knowing that such goodness of God leadeth them to repentance. *That* is its tendency; not to encourage and embolden them in their wickedness, in hopes of being one day justified, and saved. And this, in the eyes of all wise and discerning men, will clear the doctrine of Universal Salvation from being a *licentious* doctrine; and may suffice, till I write again, in reply to this objection. As it is both the first and last that is usually made to it—it deserves, and must have, some further strictures upon it. In the mean time, let none

be able to accuse our good conversation in Christ, or with justice be able to say, we have taken it up as a cloak. But let all who behold us have reason to declare, they are holy men, and live holy lives. The eyes of all men will be upon us. Our eyes then, must be upon Him who is able to keep us from falling, and to save us and them to the uttermost: and in whom I still remain,

Your affectionate and faithful

A. V.

LETTER IV.

In which the Objection to its being a LICENTIOUS *doctrine, is more fully answered.*

MY DEAR FRIEND,

THE last I sent you concluded with a *promise*—and this begins, and perhaps will end, with the *fulfilment of it*. I engaged more fully to reply to that question—"Is not the doctrine *of the Salvation of all Men, a licentious doctrine*?"—From the nature of Salvation, I made it then, and in a former Letter, appear, that it could not, *in itself*, and without *perversion*, be of such evil tendency.—I would now be more full upon this point. That some will *abuse* and *sin*, upon it, there is too much reason to fear. The laws of God and man, when executed and put in

force, will redress this grievance; and the iniquity of such shall find them out, and meet with a due reward. Our business, at present, is with *the doctrine*. Is *this* to blame? or, on this account, to be never spoken of, and given up? Let it be *so* spoken of, and *so* connected with *personal* holiness, when it is spoken of, as to be no *Scripture-doctrine* without: And I may venture to say, it is a doctrine worthy of God to reveal, and of men to receive and attend to; and in no other view would I ever wish to hear of it, or speak of it. What doctrine of grace has ever yet been made known, that has not, by some one or other, been thought of bad tendency; and made, by some, to serve the foul cause of *Sin*? Even *the doctrine of Repentance*, has been charged with a tendency to *Sin*—because some have *delayed* it; and others *sinned on*, in hopes they should, and intending, one day to repent. There is no end of such reasoning. Surrender the Bible at once, if the doctrine of Universal Salvation is to be rejected for no other reason than because men will sin upon it. What is it the *evil-minded* do not make a handle of? More sin upon the Bible itself, than like or love it; and more stumble upon Christ, than live by faith upon him. Get but the *evil mind* changed; and there will be no occasion to hide or reject *the* UNIVERSAL *scheme*.

Sin! because God is merciful, and his goodness extends to all! The fault then, must be in the sinner—not at all in God, or his word. The goodness of God, whether bound or bound-

less, leads *to* him, and not *from* him. There is *mercy* with him, that he may be *feared*; and *universal mercy*, that he may be *universally* served.

No *believing child* of God will, or can sin because grace thus abounds, either to himself or towards all men. He is dead to it in virtue of his second birth: and how shall he who is dead to sin, live any longer therein? It cannot be—it is out of character. He must be lost to himself, and fallen from grace, if he sins upon this or any other gospel-doctrine: For holiness becometh God's house forever. He is still, indeed, in the body, surrounded with temptations, and beset with enemies: nor has he yet attained to all that is attainable by him. And this is a reason for watchfulness and prayer, and constant looking to Jesus, the Author and Finisher of his faith; and even for a holy jealousy, that he be not deceived by any *false* view of *Universal Salvation* itself: but none, sure, against attending to it—none against believing it—upon the testimony of God and his word. He may be kept from the evil of this doctrine without denying it to be a doctrine; as Christ's disciples were kept from the evil of the world, without going out of it. It is too noble a view to give up, without getting something better in the room of it. And yet, it is too much the way of some: They will scout, oppose, and deny the salvation of all men, through fear of bad consequenses attending it. But this is the *weakness* of their faith; not the *excellency* of it.

If God's children break his law, they will be sure to hear of it, and feel for it too: for he will visit their offences with the rod, & their iniquity with stripes and scourges. And should they dare to sin, because all men will be finally saved; they would smart so severely for it, that the remembrance of the gall and wormwood would tend mightily to hinder a *relapse*, and prevent their return to fall. They would find it so evil and bitter a thing to have departed from the Lord, that, like burnt children, they would dread the fire. He has annexed misery to sin, and made anguish and trouble an appendage to ungodliness—and should lesser strokes avail not, he has greater ones to inflict; and all the horrors and terrors of the second death, if the first, with all its antecedent pain and suffering, have failed of their effect. There is all this justice and severity included in the *universal* scheme of Salvation, as well in that which is only *partial*; and judgment without mercy, for a long and lasting period, where sin, has made it needful. And this will *curb* and *keep* men from sinning, if *restraint* be that which is aimed at; and much more, perhaps, than that which is *endless*. For there is a mixture of mercy in limited punishments—but none at all in those which never cease. *Pain*, whose duration is endless, has *despair* wrapped up in the bowels of it; and, in some, has had unhappy effects. Where they have believed it, it has been as hurtful as the doctrine of Reprobation.—They have either been "thrust hereby into desperation, or into wretchlessness of the most unclean

living, no less perilous than desperation ;"—or, they have taken refuge in the belief of *non-existence* after death, and *the Resurrection ;* and flown, for ease, into the arms of *Annihilation* and *Extinction*—or else have settled in *downright infidelity*, and believed nothing of what the Scripture hath said, or can say.—Such have been the fearful consequences, sometimes, of stretching future miseries beyond the line, and making them *ceaseless*, and *without end.* Whereas *proportionate sufferings*, and such *degrees* and *duration* of misery as is judged meet and proper, and found necessary by God, the Judge of all—has the consent of *Reason*—the declaration of *Revelation*—the vote and suffrage of *Common-sense*—the approbation of *Mankind in general*—and the *tacit*, silent verdict, of even the *wicked themselves.* And this is more likely to work properly upon them than an *over-strained* interpretation of Divine threatenings, and extending them to a *merciless* extreme. Here is room both for free-grace and free-will to operate, and for the return of the sinner to God.—For thus may he argue, in his cool and reasoning moments, (and such moments he has) let his case be what it will :—" It is true, I am a rebellious creature, have sinned, and go on still in my rebellion ; which, sooner or later, must end sadly. He is a *just* God, and I may expect his vengeance ; I already feel some consequences of my sins. *Diseases*, *pain*, and *rebuke*, I suffer, both in body and mind ; and have strange forebodings sometimes, of something more fearful to come. Is it not better to stop

—to retreat—and think of being saved? Once, indeed, I had such thoughts; but I heard his *grace was confined*—that *his designs of special favor* were towards *some only*, without any view *to the rest*—that no provision was made for their salvation—they were to be partakers only *in common blessings*. This daunted and discouraged me; and I went back again to the old course and way. Of late I have heard better news, which engaged my attention and hope; that God so loved *the world*, (as well as *the chosen out of it*) as to give his Son to die for it.—And that with this intention; that being lifted up upon the cross, and from earth to heaven again, he would draw *all* men unto him; not only to the seat of his judgment, but to the throne of his grace and mercy also, so as to be saved and restored, and to come unto God by him. This is glad tidings indeed, and makes me to think in good earnest, if God be thus good and gracious, intending even me to be saved; it is time I look about me, give up my sins and companions, and break with all that is evil: For this being the case, it is more than madness to continue in my sins; since the more I sin, the more I shall suffer; and the *longer* I go on in my present way, the *longer* will be my misery and woe. I will stop, and look immediately for mercy."—This is more likely to be the case (even with the wicked at times) than any other view men have given of the gospel-grace. *Partiality* grieves & hardens the sinner; *endless torments* shudder his humanity and exceed his belief:—but *universal love* and *good-*

will, with *salvation* in consequence thereof, commands his attention, excites his approbation, forbids his trampling on it, and tends (if any thing can do it) to cause him *so* to hear as to live. So far is it from being *licentious*. It is stated and apprehended wrong, if men can sin upon it. Those who do not believe it sin: and if any sin more who do, it is because they only *profess*, but do not *actually believe* it with the heart. Man believeth unto *righteousness*, this, and every other doctrine of the gospel; and the *unrighteous* then must be *unbelieving*, however they may hold and maintain it; and the doctrine is not accountable for this.

But some have said—"If I thought this was true, I would sin yet more, a great deal."—Such, then, betray a weak head, and a corrupt heart; and must be made to hear the thunders and see the lightnings of Mount Sinai, and with the men of Succoth, be taught better conduct by the briars and thorns of the wilderness.—But their reasoning is no argument against it. Let them but see the full force of their saying, and they would startle at the sight of it, and be ashamed and afraid to repeat it; and find, they knew not what they said, nor whereof they affirmed. It was speaking in other words thus:—"I hate God, with a perfect hatred; and the more so, for declaring he loves me too well to let me be *forever miserable*. I served him once, it is true; but from *fear* and *dread*—not from *gratitude* and *love*. I served him as a *slave* does a *tyrant*, or the wild Indians do the devil, lest he should destroy them:—not because I

believed he had a *favor* unto and would *save* me. But now I hear all is to be *finally* well, & I am to go to heaven at last--I will rebel with a high hand, till I get there; I will sin, as it were, with a cart-rope, and go to the utmost length and stretch in wickedness."—This is what the speech implies; though they would shudder, perhaps, to see it at full length, and to read it in the extent it is here given.

God, my good friend, will vindicate his own cause, and his own truth; which never operates to the disadvantage of mankind, when simply stated and considered. If men will blend their own errors and mistakes with it, and turn food into poison; they must see to that, and stand to all the consequences. He and his truth stand clear.

And now, I have said enough in answer to this objection. And, I think, it must evidently appear, the belief of *Universal Salvation* is not, in itself, *licentious*.* If any make it so, his blood be on his own head. We need not be careful to answer further in this matter. This appeal only may be made:—He that will sin, because God is thus good—will sin upon every other doctrine of his grace. And to such, the same answer will serve.

* The Editor of this Magazine has very solidly refuted this objection, in a Series of Dialogues, lately published by him—in the 4th of which he has made it very clearly appear, that, from *first principles*, from *the nature of experimental* and *practical Religion*, and *from facts*, the doctrine of *Final Restoration* cannot be *licentious*.

Two or three more objections you make, which I hope to reply to in my next. In the mean time, you can have no objection to my being

Affectionately Yours, A. V.

LETTER V:

Being a Reply to some other Objections that are made to it.

MY DEAR FRIEND,

MY two last, contained Replies to three formidable difficulties that stood in the way of your full and firm belief of the final salvation of all men; viz. The *novelty*, the *licentiousness* of the doctrine, and its apparent *contrariety*, to *the sin*, or *blasphemy* against the *Holy Ghost*. This will bring an answer to some other objections you make; and which have arose in the minds of others, as well as your own. It appears contrary, you say, to Psalm xlix. 19. where it is said of the wicked, "He shall go to the generation of his fathers, they shall never see light." To John iii. 36. where it is written, "He that believeth not the Son, *shall not see life*, but the wrath of God abideth on him." And again, to chap. vii. 34. "Ye shall seek me and shall not find me: and where I am, thither ye cannot come."

These three passages, you think invalidate this doctrine; and are three Scripture-obstacles in the way of it. "They seem forever to shut the door of *everlasting*, *happy life*, against those who in this life have put it from them; judged themselves unworthy of it, and have died in their sins and unbelief."—Let us pay them due attention, and perhaps they will turn out *only apparently*, and not in *reality*, against the *Universal Doctrine*.

Psalm xlix. 19. would have been thus more properly translated: "He shall go to the generation of his fathers: *until they are subdued, they shall not see the light.*" There is nothing in the Hebrew that means *never*: had this been the case, Job xxxiv. 36. must have been rendered in this manner:—"Let Job *never* be tried." Which would have been a strange rendering! But if it be translated, "Let Job be tried, *till subdued*," (as it should have been) it it is then good sense; agreeable to the context, and scope of the place; and suitable to the Hebrew word, used in both places.

As to John iii. 36. it is plainly (like this) an *eliptical* way of speaking; more is *implied*, and to be *understood* than is *expressed*. The *elipsis* is a figure of speech very frequently used in Scripture; and in this place, the sense and truth of things seem to require it. Many, to whom our Lord then spoke, it is not to be thought always remained as they were, but came afterwards to believe in him: his meaning, therefore could not be, to seal them up in *final*, *endless* unbelief; or to say, that he who did not

at that time believe on him, should *never* come to do so; or should *never* see life—or that the wrath of God should *forever*, and without ceasing, abide on him. The word *never*, is not used either in the original or the translation. It is only said, the unbeliever shall *not* see life; (that is, *so long as he continues unbelieving*) but the wrath of God abideth on him; that is, *until he be converted, and live;* which may, and will be the case in some future period, since every knee is to bow; every tongue to swear fealty, and sing praises to God and the Lamb, in the long-run, or final upshot of things. Our Lord then, seems to speak *eliptically*, and not fully out.—Something is supprest. And this also appears to be his meaning, in chap. vii. 34. *Whither I go, ye cannot come;* that is, till there is a change and an alteration in you for the better. Chap. xiii. 33. he tells the disciples so, as well as the Pharisees here. But though it could not be *then*, yet *afterwards* it might, as he tells Peter at ver. 36. John viii. 43. Christ says to some unbelieving Jews, *Why do ye not understand my speech? even because ye cannot hear my word.* They were not naturally deaf, they could hear it with the outward ear; but through one sinful cause or other, they were so disaffected, and prejudiced against him, that they could not bear to hear it. This must be understood, tho' it is not exprest; and so in many other cases and passages of Scripture: which may all be reconciled with the doctrine of *Universal Salvation*, by virtue of a figure in speech, called *ipsis* or *meiosis*.—Jer. xxx. 24. is the key to.

all such Scriptures as these. *There*, UNTIL is expressed; in *these* it is implied, and to be understood. See the place, with the preceding verse.

You next say, You could more easily believe the doctrine, if Mark ix. 43—49. did not stand as an immoveable barrier in the way: but this passage carries with it such force and weight, and is at present so much in favor of the *endless*, *ceaseless* torments of the wicked, in a future state, that you must see it replied to, and fairly got rid of, before you can think otherwise. Let us then attempt it, and give it a fair discussion.

We find then the same expressions used by the prophet Isaiah, chap. lxvi. 24. From Ezek. xxxviii. 39. and some other prophecies, it clearly and evidently appears, that the Jews, before their conversion and re-establishment in their own land, shall be grievously harassed and troubled. The rest of the nations will have great struggles and contests with them; and multitudes shall fall upon the mountains of Israel: so as to cover them and their precincts with an immense number of dead carcasses.—This passage *then* will be literally fulfilled: the bodies of the slain, will be exposed not only to contempt, and the abhorring of all flesh; but to the fire, and the worms; which shall neither *die*, nor be *quenched*, so long as there is any thing to be devoured by them. In reference to this, our Lord speaks of the future sufferings and miseries of the wicked: advising them, now in this present time of life, to cut off all oc-

casions of sinning against him, under pain of the *worm* that shall not die, and the *fire* that shall not be quenched. The threatening is made in the same terms, (whether they are to be understood metaphorically or literally) and will as surely be executed, if not timely prevented.—And awful indeed will be the sufferings that are meant! From the mode of expression, as well as from the nature of things, they cannot be *trifling*, *short*, or *unimportant*: but *pungent* and *severe*; *lasting*, and, to the highest degree, *tremendous*. But from the words in the original, it does not appear our Lord meant to assert the *endless duration* of this wretchedness and misery. It is three times said, they shall go into hell-fire; three times, that this fire is not quenched. Twice more, that it *never* shall be quenched. The two first, are faithful sayings, and true, both in the Greek and English; but the last is not found in the original, though it is rendered *never* by the translators. Neither *medepote* nor *ondepote* are found in the Greek. But the *sense*, you will say, is the same, though the expression may be different. The sense of the translators seems to have been the same; but not the sense of Christ. He twice asserts the fire to be *unquenchable*; and thrice that it shall *not* be quenched. They officiously have translated the word *never*, instead of *not*, which conveys a different idea to the English ear. Our Lord's exact meaning here, seems to be this: While men continue sinning, and do not avoid the occasions thereof; so long will they suffer, and in this proportion, be miserable hereafter,

if they die in their sins. Their worm shall not die, neither shall the fire be quenched, till their rebellious spirit be broken down, and subdued; and they willingly submit, and yield themselves to the Lord. But it is no where said this shall never be. The contrary is asserted in other places. It should not therefore have been rendered, the fire shall *never* be quenched, since Christ only said, it shall *not*; But if *never*, and *not*, must be taken in the same sense; it can only be in a *lax*, and not in a *strict* one. The fire shall never be quenched, till all the ends of it are answered, and there is no further occasion or use for it. An eliptical way of speaking.

Some have inclined to interpret this awful passge in St. Mark, not of *individuals*, in a *future* state, but of persons, in a *church-state* and *capacity*, here in *this life*; and so have understood the fire, and the worm, to be descriptive of the corrupt, declining and worm-eaten state of the Jewish, and all other churches, that have lost their order, discipline and truth, and have, in consequence, been left dead carcasses: *ecclesiastical bodies*, without *spirit* and *life*. The hand, foot, and eye, to signify some diserning, walking, or leading members of a church; who, if they walk disorderly, and give any occasion of stumbling, must be cut off, and cast out, so as never to come into such a body again: and this, they think, answers to their worm that dieth not, and the fire that is not quenched. The apostle indeed, has likened Christ's body the church, to the natural body, and drawn arguguments from it, 1 Cor. xii. But when we com-

pare this with Matt. v. 28, 29, 30. & with Col. iii. 5. and with its parallel place, Matt. xviii. 7, 8, 9. it does not commend itself so satisfactorily to the minds of some, or appear, in general, so agreeable to our Lord's meaning, as the above interpretation: but if any prefer it, they will judge for themselves.

The last objection you make is, "That if *everlasting*, and *eternal*, when applied to the future miseries of the wicked, is to be taken in a *limited* sense, and not to mean *strictly endless*; it must be so taken, when applied to the future happiness of the righteous, and so leave room to believe, *that* also may come to an end; which though Mr. Whiston believed, yet who else can come into?"—It is agreed, the same word in the original is used for the duration of both, (Matth. xxv. 46.) and I have no scruple in saying, that I believe, the *happiness* as well as the *misery*, that are spoken of in that passage, will both have an end. But it is because I do not apprehend the happiness here meant, to be the *last* or *final* happiness of the righteous, but that only which they will enjoy with Christ upon earth during his Millenial reign; it is their aionion, or a thousand years happiness; not *that* which shall succeed it, when Christ shall have given up the kingdom to God, even the Father. *This* happiness then, which is peculiar, and to be enjoyed only by the children of the first resurrection, may, and will have an end: and who can reasonably object to it, when it is in order to a greater and more enduring one—hen it shall end in something higher; even in.

that far more exceeding and eternal (*or* endless) weight of glory, the apostle speaks of 2 Cor. iv. 17. Which words are very strong indeed in the original, and such as are no where applied to any miseries the wicked will endure.—Had Mr. Whiston considered this, he would not have fallen into his strange mistake. It would have solved the difficulty, better than he has done, and is what I offer in reply. But, see this, with many more objections to Universal *Restoration*, ably, sensibly, and more at large replied to, in the Dialogues I mentioned to you in my last.

When I write again, I mean to maintain this generous and noble doctrine, in opposition to the doctrine of *Annihilation*; or that view of the future sufferings of the wicked, which maintains them to be *positive* and *lasting for a time*; but after *that*, to end in *Extinction* and *Perdition*. In the belief of this good, and better news, believe me

Your fast, and faithful friend,

A. V.

LETTER VI;

In which it is defended against what is called by some Annihilation, *and by others* Perdition, Destruction, *and* Non-existence.

MY DEAR FRIEND;

I NOW sit down to fulfil the engagement my last laid me under; which was to maintain the doctrine of the final Restoration of all fallen and intelligent beings, in opposition to Annihilation, or Destruction.—There are some who plead for a literal Resurrection, both of the just and unjust: but these latter, they say, when raised, tried, and condemned, are to be *sensibly tormented for a time only*, not *always*: The remainder of their punishment is to be negative, and that of *loss* only, not *positive* pain and suffering. After they have endured a proportionate degree of misery, they are no longer to *exist, or be thought worthy to live*; but to go out of all *sensitive life*, into *endless silence and oblivion*. This is the nature and state of the future punishment of the wicked, in the opinion of some; and what they think most agreeable to Reason and Scripture. But *Restoration—Universal Restoration*—is so much better news, and has so much more evidence from Nature, Reason, & Revelation, in favor of it, that it prevails with

me: and I cannot help joining issue with the Night-Poet, and say——

> Heav'n is all love; all joy in giving joy;
> It never had created, but to bless.
> And shall it then, strike out the list of life,
> A being blest, or worthy so to be!
> Heav'n starts at an annihilating God.
> Is that, all Nature starts at, thy desire?
> Art such a clod, to wish thyself all clay
> What is that dreadful wish!—the dying groan
> Of Nature, murder'd by the blackest guilt.
> What deadly poison has thy nature drank?
> To Nature undebauch'd, no shock so great!
> Nature's first wish is endless happiness:
> Annihilation is an after-thought.
> A monstrous wish! unborn till Virtue dies.
> And Oh! what depth of horror lies enclos'd!
> For non-existence no man ever wish'd,
> But first he wish'd the Deity destroy'd.
>
> YOUNG, Night VII.

Proportionate misery in a future state, is God's truth, and agreeable to his holy word: but *endless torments* have no such evidence against them. They have been made to appear so *inhuman*, so *irrational*, and so *unscriptural*, that by all candid minds, and thinking people, they are in general given up as indefensible. Their advocates declaim indeed, but will not coolly plead: They harrangue, exclaim, and now and then skirmish; but will not come to open fight, or in close quarters, with those on the contrary side. They begin to see that the doctrine was traditionally taken up, and will not bear the scrutiny; so let it silently go, and it dies away by degrees.—The only contention now is, between those who maintain *final Restoration* and *final Extinction*. Each of these have something to say for themselves; and both seem

friends to Truth. It is my present undertaking, to shew the *Restitutionist* has it.

While then, the *Extinctionist* lays stress, and hinges his cause as scriptural, on the words *death*, *perish*, *destruction*, and *perdition*; the *Universalist* is able, and has frequently shewn, that these words are capable of and have a different sense in Scripture, from what he puts upon them. Things and persons that *die*, come *to life again*, and those who *perish*, are seen afterwards in existence. What is *destroyed*, and falls into *perdition*, often is brought back again; and *persons*, as well as *buildings*, rise out of their *fall* and *ruins*. Seed that is sown in the ground, though it *rot* and *perish*, rises and sprouts out again; yea, is not *quickened*, except it first die.

A *lost* soul has more than once been *found*; and those who were *dead* in trespasses and sins, have been *quickened* by the power of God. Why this must be limited *to the time that now is*, no reason can be given, but what may be easily answered. *Time* extends beyond the grave; and there are *ages to come*, as well as the *present* age. These men yield too much, & are in too close alliance with their adversaries, in allowing the words *eternal*, *everlasting*, *always*, and *forever and ever*, to mean *an endless duration*. In the original, their sense is *finite* and *periodical*; however it may sound in the translation. When the scholar can find *akatalutos*, or *aterhantos*; and the English reader the word *endless* in Scripture, annexed to the duration of the future miseries of the wicked, they will do something; and then it will be time

enough to believe they never will be saved: But till then, we have great reason to think, they will finally be restored, when they have suffered the due reward of their deeds. Can the breath of the Almighty be extingnished, and go out? or that which is immortal die? Reason & Scripture forbid it. Were men made out of nothing (as some have inconsiderately supposed) they would return to nothing again. But this is not the truth: For all things were *of* God, as well as *to* him. Besides, Psalm, cvii. 20. we read of the wicked *being saved from their destructions*, as well as *from their sins*: and is their no force in that?—What though it be *temporal* destruction the Psalmist meant in that place, it will hold equally true of a *greater*: for is any thing too hard for the Lord? The *perdition* and *destructions* of the Old Testament, never ended in the *extinction* of the *destroyed*: it banished them out of sight, out of present favor, out of house and home; but not out of *being* and *existence*. They still were somewhere found—they yet were under the promise. All which was *typical* of greater destructions, and of *future* salvation therefrom. Neither is this mere argument alone—we have Scriptures, as well as other facts, in favor of the idea. Jerusalem was *destroyed*; but will again be *restored*, and *rebuilt*. The Jews were cut off from being any longer the Elect, the distinguished people of God: but they still exist, and are to be restored to their God and their own land again. Trouble upon trouble will befal them first, and affliction will be added to

grief; but it shall issue well, and end in their *deliverance* and return. In foresight of this time, and the calamities that should precede it, we hear the weeping prophet say, (chap. xxx. 7.) "Alas! for that day is great, so that none is like it! It is even the time of Jacob's trouble; but he shall be saved out of it." The prodigal was lost, but found again. Kingdoms, and empires do fall, families are extinct, and individuals come to ruin: but from all this they arise, and spring forth, and come forward into being. —Again, numbers and numbers are dead and buried, and lie slumbering in the dust; who all shall revive, and rise from their graves, and stand up, an exceeding great army.—Even the Pagans teach Restoration fabulously, in the account they give us of the phœnix; who after being burnt, they represent as arising from her ashes in her young.—But to come still closer to the point, Sodom and Gomorrah, with the inhabitants thereof, were reduced to ashes, for their sins; had a terrible *overthrow; perished*, and came to a *fearful* end; and are set forth as an example, suffering the vengeance of eternal fire. But we hear of their *Restoration*. Ezek. in his 16th chapter, speaks of this prophetically, at the 53d, 55th, 61st, and 63d verses: he tells us, that she, with her daughters, or connected cities of the plain, should, when Samaria and Jerusalem are restored, come also into favor again; be brought to *shame* and *repentance*, and have God *pacified* towards her. This has never yet taken place; but will, in a period to come, after that *new* and *future covenant* is made with

the house of Israel, and with the house of Judah, spoken of Jer. xxxi. 31——34. and other places. Now this is after they have *perished*, and been *destroyed*; which makes it an argument of *Restoration*, in opposition to *Extinction*, or *endless Perdition*.*—This latter view though specious, and not without something in its favor; yet hardly seems *worthy of God*. His wisdom, goodness, power, and love, are not so fully seen, if he annihilate the work of his hands; nor the reason of his raising the wicked-dead *at all*, if they are to return to *non-existence*. If it was not to answer a better end than to *shame*, *confound*, and *punish* them, in a *formal* and *open* manner; one cannot but think, his mercy would have inclined him to let them forever sleep in their graves. He is not a vindictive Being; nor does he take pleasure in vexing and tormenting his creatures, & putting them to shame, without it answer some good end to themselves. Man, passionate revengeful man, sometimes chastises out of caprice and humour, and for his own pleasure; but God never: He for our profit, that we may partake of his holiness. It is the *amendment*, and *return*, of his rebellious creatures, that he means and aims at, by all his corrections and inflictions, whether present or future; not their *destruction* or *extinction*. This all along appears, from his own word, and his own declaration. *Punishment* he calls his *strange* work, his *strange* act, Isa. xxviii. 21.

* If any one would see this cleared of all reasonable objection, and set in a fuller and more persuasive light; they would do well to read the last of those Dialogues, mentioned in two former Letters, from page 197 to page 201.

not what he delights in. Sinners would have no strokes hereafter, if in this life, they so heard the rod, and who had appointed it, as to return to him that smites them. But dying here incorrigible, they meet with it hereafter, and must have stroke upon stroke, till they yield, and willingly submit themselves. If *final extinction* were God's design, how easy for him, having got them in their graves, to keep the wicked there. It is hardly consistent with his known revealed character and will, to suppose he would bring vast numbers of intelligent creatures into being—preserve them in well-being—make provision for their future welfare and salvation—foresee, after all, they would miss of it—and yet make no provision for this. If it magnifies the grace of God to save any, notwithstanding all the difficulties, obstacles, and dangers, that are found in the way of it; much more to save *all*. If the power, wisdom, and goodness of God are eminently seen and displayed in rescuing some sinners, now in this life, from all the virulence, inveteracy, and deep malignity of their sins, and so to kill and crucify these as to save those alive; how much more are these perfections manifested, on the supposition he both can and will, in due time and order, when justice has had its course, so destroy and remove all sin out of all his works, that *every sinner* shall be restored, and *all the guilty world* of angels and men, shall be brought in such subjection to the Father of spirits, as to live!

This most certainly ennobles our idea of God, as an amiable Being! & is more likely to gain our present attention and affection to him, than all the representations of him in his *justice*, *holiness*, *majesty*, and *greatness*; though these all have their use, and are highly serviceable, in reducing rebels to their allegiance.—*Mercy* is the darling attribute of the Deity, and is said to rejoice against judgment. And if in this life, why not in that which is to come? It is no where said, the judgment-seat of Christ is a seat of judgment, without mercy, even to the wicked. It will be said, perhaps, that *annihilation*, or *perdition*, is this mercy to them. Comparatively, it would be so, if endless extinction were the truth; as non-existence is better than miserable existence, if it is never to have an end. But besides this being *negative* mercy only, and not any thing *positive*, or of happiness in it; we must reverse Scripture, in many places, to admit *annihilation* true. Upon his own sense of Scripture-expression, the Extinctionist loses his cause. He agrees the word *everlasting*, when applied to the future punishment of the wicked, is to be taken in a *strict* and *endless* sense. When they are said to arise to shame, and *everlasting* contempt, it cannot be strictly true respecting themselves; if the greatest part of their future punishment consist in utter *silence*, *insensibility*, and *oblivion*. For where is there *any* shame and contempt but what they previously undergo, if they are *extinct*, and *brought to nothing*, in the sense these persons contend for? It cannot therefore be *everlasting*, if they suppose it respects

themselves.—*Perdition* and *destruction* then, as respecting the future state of the wicked, can only be taken in a *qualified* sense; there may be *Restoration* beyond it: And that there *will*, has been attempted, and I hope proved, in former Letters. Let me now conclude this with observing, that though God in the dispensation of his grace in Christ Jesus, may and doth, and will see fit, to make a difference in the objects of it, both in the first and after-fruits thereof; though he has, does, and means to *distinguish* many, at least, till the Son give up the kingdom to the Father; yet it does not appear, either from Reason or Scripture, that it is his purpose ever to *extinguish* any. Influenced by this belief, it becomes us to live and act under the power of it. Be it then our great care, concern and endeavor, to gain all we can to God by Christ, now in this present life; and to pity, mourn over, and plead for those who will not let us: hoping when other and future methods have been tried with them, they may bow both the knee and the neck, and join in the universal song to God and the Lamb, without ceasing, and without end.—In view of it, I remain, as ever, Your's

A. V.

LETTER VII.

Wherein some Reasons are given why it is not, at present, a generally-received Doctrine.

MY DEAR FRIEND,

YOU tell me in your last, that from mature thought and deliberation, and the good hand of God upon you, you are now brought to believe that all intellectual beings will finally be restored, and come into favor and friendship with God again, through their great Principal and Head, Jesus Christ; and be delivered from all the sad and evil consequences of their apostacy and rebellion. This you are now satisfied is the truth; having *Humanity*, *Right*, *Reason*, and *Revelation* on its side.

What at present engages your pen is, to know the likely reason why *others* do not more readily come into it. You meet with many, you say, who are so far from this, that they oppose, and even persecute you for so doing. This part of your request, I must confess, I enter upon with reluctance; being sensible some may possibly be pained by it. But as this may prove profitable in the end; as your satisfaction and further confirmation, and the delicacy due to Truth, seem to require it; I will freely and faithfully, and with all the tenderness I am master of, gratify you in this respect: hoping none will be

personally offended, as none will be *personally* mentioned.

The *Reasons* and *Causes* then, of this blindness and aversion, appear to me to be many; arising not from one source only, but from several. The *Receivers*, as well as the *Rejecters* of this doctrine, are in some measure to blame; and both of them the occasion of this complaint. I mean to enumerate particulars, and make them the substance of this and some following Letters. But first, let me observe, you do well to be patient and forbearing towards those you converse with; not expecting too much of them at once. This is God's way: He could, *at once*, subdue all things to himself, and bring every rebellious creature to his foot *in an instant*. But he does not—he will not—it is not his plan, or his way. No more should it be ours.—He is long-suffering, gentle, and forbearing: We also should be patient towards all men.—We were the *gradual* subjects of this grace ourselves: Why then should we be *precipitate*, and suppose others must be *sudden* ones?

Phillip Melancthon, under his first impressions of Divine Truth, was so warm and sanguine, that he said to a friend—"Give me but footing, and under God, I will convert the whole world." After twenty years labor and experience, his reply was as follows:—"It is true, I have had some success in the Lord's vineyard; I have been happily instrumental in bringing a few sheep back again to the fold:—but respecting the rest, and the confidence I once expressed for them, under the ardors of

my first love, I have only to say, that old Adam has been too strong for young Melancthon."

I mean not by this to damp the fire of your *philanthrophy*; much less to quench the flame of your zeal, and of *universal love* in you. Let it burn, with all the glow and ardor it can.—There is fuel enough to feed it: dross enough to be consumed by it. I only mean to hint, that *corruption* and *depravity* in the heart of man, is *the cause in general*, why this, and every other doctrine of grace, is so hardly received by him. And having premised this, let me now attempt an answer to your request; and mention some of those things that seem the probable reasons why so many are for *partial*, and so few, at present, for *Universal* salvation.

The grace of God, when it operates and prevails, and is not wilfully slighted and wickedly opposed, subdues, and makes its way, and carries all, as it were, before it: and more of this is *given*, many times; than is cordially *received* and *complied* with. This then, must not be spoken of as any *hindering* cause at all in this matter.

But *first*, Many are not Universalists, by reason of the IGRORANCE that is in them. Universal Salvation has been so little known and attended to, that, like the doctrine of the Resurrection, when first preached by St. Paul to the Athenians, it is bringing a new and strange thing to their ears. Some have never heard of it at all: and those who have, it was in so short, dark, and confused a way, that they were little on nothing the better for it. It came to them

either in the *mystic* or *scholastic* stile, (which few only understand and are benefited by)—or else, it was so *unscripturally* stated and spoken of so contrary to *Common-sense* & *Reason*, as to be quite *unintelligible* to them. The doctrine, of course, lay in darkness and mystery, and they remained as ignorant of it as though it had been unrevealed; and averse to it on that account. Besides, it stands connected with other doctrines, which some have little or no acquaintance with; as, the Return and Conversion of the Jews—the Personal Appearance and Temporal Reign of Christ upon Earth—with unfulfilled Prophecy; the understanding must be enlightened, and the judgment informed, of these and other things, before ever we can expect a hearty falling-in with *this doctrine*. *Ignorance* then, is one reason why so few at present embrace it.

Prejudice and *the habit of thinking otherwise*, is another.—Most people are brought up in the belief of the doctrine of *Endless Misery:* It is their cradle-faith; their infant-creed; what they drink in with their mother's milk. As soon as they are capable of reading or hearing for themselves, they find it the doctrine of their books, and the subject of their pulpits. Preachers and writers are in this faith: and, excepting a few, who have dared to think for themselves, it has been the current opinion of all generations; the received doctrine of all visible churches; and what has the sanction both of oral and traditional Revelation. A matter then, so long and deeply impressed; so generally

taught and inculcated; and so universally received; has all the force and authority of *Custom* on its side, every *prejudice* in its favor, and will plead *prescription*. It is no wonder then, the contrary belief should with such difficulty find its way, be so hard of digestion, and meet with no easier access to the minds and judgments of the generality, even of Christian professors. A *habit of thinking*, is as hard to get rid of as a *habit of drinking*, or any other bad habit we have contracted: Like a mighty torrent, it breaks through all opposition, and yields to nothing but superior force; and not even to that without turbulence, noise, and murmuring. —Where the belief of Universal Salvation has obtained—where it has got over its first difficulties, and made its way, in some measure, into the heart and judgment of any—it is not *immediately* a *settled point* with such persons; but ebbs, and goes back again, many times, before it comes to this. It is an *opinion* only, for some time, before it is *an Article of Faith;* and has many a struggle and debate, before it gets seated in the mind, and becomes a *fixed principle*.

The Israelites of old were for going back again to Egypt, though they had escaped from her bondage, and were in the right road to Canaan, the land of promise; saying, from the force of custom, "It was better with us then, than now." So is it with some *Universalists*, at first coming into the view: they have been so used to think otherwise, and find such inward as well as outward opposition, in going forward in their faith; that they halt many a time; and are al-

most ready sometimes, to give up the march, and the point. If these then, are thus harrassed, through *prejudice of Education*, and *former habits of thinking*; how great must be the influence in those, who are not at all in the persuasion and belief of it! Prepossession and *Custom*, accounts for this.—Origen, in his defence of Christianity, against Celsus, has the following striking passage: "Such is the power of *prejudice*, and the *love of opposition*, that it often happens, we cannot discern the most apparent truths, and are loth to endure the shame which attends a *recantation* of those false and dangerous principles we have once embraced; and I think, it is every jot as easy, to leave any bad habit we have unhappily contracted, though it be as it were rooted in our very nature, as to leave the *Opinions* which we formerly held; and which were very dear and familiar to us. "It is well known, we do with a kind of secret reluctance, forsake those houses, cities, and villages, which by our long and delightful continuance in, and have rendered themselves *familiar*, and even *natural*, to us."

Others again do not see the latitude of the gospel salvation, through *constitutional fear*, and *diffidence*. No masters of the subject, and slow, perhaps, of conception, and apprehension, (even when evidence is given) they are *fearful* of *themselves; jealous*, lest they should be *imposed* upon by *others*; and frighted at the thought of *consequences*, if they should; and sinking under these frights & fears, they are hard of access upon the point; and so decline, rather than attend

to it. Being children in understanding, they act as such; and, in this respect, but slowly become men. They have no material objection to this doctrine; are no enemies to it; never deny it; nay, think and speak well of it, as worthy of God, and acceptable to men, if true: but here they stick; their fear is greater than their faith: and therefore they receive it not with joy. They do not oppose it; but neither do they embrace it, so as openly to confess it. They are fearful, and that is all they can say.—It is *this*, and not *enmity*, that shuts out their firm and steady belief of it. And it is a sort of fear, that is both pitiable and pardonable, in them, (tho' not in others) as it cleaves to, and over-powers them, in most other things. It suffices, perhaps, that such as these live in the *spirit* and *love* of this truth, without being concerned in the *defence* of it. Others, of stronger faith, and more natural and acquired courage, are the proper *advocates* for it.

We meet again with some, who in general fall in with this belief; but through an *indolent* and *slothful* spirit, have no heart to pursue the enquiry: if others will do it for them, it is well: but they are careless, and indifferent about it themselves, & so remain sceptics, rather than believers of it: It may, or may not be so; it seems all one to them; they are at ease about it. But this is culpable; this is reproveable; and what has stopped many in their spiritual growth and improvement. Diligence and activity are here needful; and those who will not be at the pains and trouble to search it out, are likely to be

without the comfortable light and enjoyment of it. It is not a doctrine that will commend itself to the lazy reader of Scripture: those only who seek and search for it, will satisfactorily find it. But so few are willing to do this, that it may be assigned as one reason, why so few there be that find it, *The soul of the suggard desireth, and hath nothing;* much less such a portion as this. Who would have discovered the doctrine of the *Antipodes*, the *Georgium Sidus*, or countries before unexplored, if all men had been like minded with these?

But again; *wilfulness*, and an *obstinate temper of mind*, is another sad reason some remain strangers to *this extensive grace of the Gospel.* They have *formed their plan;* they have *settled their faith*, and have *fixed their system;* and, right or wrong they are determinately bent to abide by it: nothing shall *alter* them. A noble principle this, if men were infallible; and not liable to err, and mistake! But this being the case, it proves sometimes hurtful; has hindered some from coming forward in the truth, and shackled many in the point we are upon. Finding it against them in some respects, and contrary to their pre-conceived views, they are obstinately set against it, and will neither hear, read, nor attend to it; nor so much as lie open to conviction: they have taken offence at it, and that is enough: in their occasion, who can turn them? Let what will be said, they are at a point: they are predetermined; nothing shall convince them. This sturdiness of mind is a great evil; a bar to all improvement; and

what must be mentioned as excluding reason why some do not see this *fulness of the Gospel salvation.*—These five reasons then, I send you at this time, and they are all my paper will at present allow. The rest (which are many) shall all come in their season; but I can now only add,

I am firmly, and affectionately
Yours, A. V.

LETTER VIII:

Assigning more Reasons why it is not more generallally received.

MY DEAR FRIEND,

I AM accounting for the *backwardness* of the times, and the *reluctance* of many in coming into that noble, generous, and heavenly doctrine of the gospel, the return of all apostate and rebellious creatures to the favor and friendship of God, in and by Jesus Christ.

I have already mentioned some reasons of it; this will multiply them. A *perverse* and *obstinate temper*, was the last I had occasion to speak of; I will now go on and say, *Pride* seems another. There are some things in the doctrine of *Universal Restoration*, which, at first hearing, very ill suits us. Like some other doctrines, it

has something in it we do not so well approve of—something opposite to our wishes—and something that puzzles and perplexes us. Instead of meekly submitting here, and becoming teachable as a little child, the heart is apt to rise and swell; a caviling, contradictory spirit is indulged; which issues sometimes in anger, and proud wrath: and this blinds the mind and hardens the heart, and the doctrine itself is shut out. "Yield to a thing I cannot fully see and comprehend! who can do it? Sufferings! God's method of restoring us! Indeterminate sufferings, part of his plan! It is purgatory; popish purgatory: believe it who can." Reason, common sense, and Scripture, all forbid it, as derogatory to the undertaking of Christ; and so such turn away in a rage. Besides, persons of mean and low capacities, receive and come into it. And is it to be thought such as these would be preferred to their superiors? What is to be found in them, that should make such a doctrine as this more acceptable and welcome than to us? or induce the Lord to shew it them, when others, far more worthy, are without the knowledge and discovery? Supposing it true, it is not likely that persons of *low birth* and *extraction*, and *mean abilities*, should have it; when Geniuses, and the Literati, know nothing about it. We must, further, *change our voice*—use *other words and phrases*—and alter in *our mode of expression*—if Universal Salvation be true. We must roundly speak out *Shibboleth*, and no longer say only *Sibboleth*. We must y he lived and died for ALL *men*—for *every*

one—for *all mankind*; and no longer, for *his people*—for *the elect*—or for *his body the church only*. We must have done with these contractions, and all this *lisping of speech*, in declaring the salvation of God, and in speaking of his denunciations and threatenings, and the future miseries of the wicked; we must no longer pronounce them unceasing, or without end: for the *countless ages of eternity*, as long as *God exists*, without hope of redemption; or where hope shall never come: all this we must have done with. These and such-like expressions, we must lay aside, and utterly cast away, as inconsistent with the belief of that doctrine. And how *mortifying* would this be! We cannot, must not, will not do it: it is too *humiliating* a thing. And thus, through pride, this doctrine is hid from some: for with the lowly only is wisdom. Nearly allied to these, are the THE LOVERS OF worldly FAME and AMBITION;—who might otherwise see and believe it; but this hinders. It is no popular doctrine—it is not fashionable—it fills neither coffers nor churches. With these, the kingdom of God must come with grandeur, shew and observation, or it is no kingdom for them. Popularity is starved by it; and eminency of gifts and abilities, have but little applause in such a cause. Who, of any consequence, would come forth for a truth that has not honor and reputation attending it? Greatness and a name, are so much the life and spirit of some, that rather than be without them, they will sacrifice Truth itself—be ignorant where they might be knowing—and silent

where they might speak, and be communicative. It was the fear of being a petty prince, that caused Pharaoh to harden his heart, & refuse to let Israel go. This people made up great part of his kingdom; and if he should lose them, he would be a less man than he was; and this he could not stoop to. He understood not the art of sinking: so is it in this case. With some, it would lessen *their character with men*, to let go a long-received opinion (thongh it appears, upon examination, to be false) and take up with a sentiment the many do not espouse. *The praise of men* is so ruling a principle in most hearts, that they are wholly governed by it, even where God and his truth are concerned; and so believe not—"Oh! they say, they would not look into it for the world." The reason is plain: If it should prove true, *they* would *decrease*, and *others* would *increase*; and this they cannot submit to. If *universal Salvation* had but *universal Approbation*, it would be more *universally* acknowledged than it is. But it must have *the general voice*, to gain the confession of some; and they must be less selfish and ambitious. This, however, is not the case with all: They would confess it, and even be valiant for this truth, were it not for a *philosophical* and *reasoning* spirit. They must have more evidence for it than it is capable of, at first—*mathematical*, instead of *moral demonstration*—and the proof of it *at once*, and not *by degrees: Unbelief* is the bar and obstruction. They cannot come forth as witnesses for it from *faithlessness*, and downright *infidelity*. They

are *incredulous*. His word, *in general*, (with many particulars of it) they give credit to; but *here* they are slow of heart to believe, and can give no credence at all to this word. Though it is said, Peace is made through the blood of the cross; and that God means, by him who hung upon it, to reconcile all things to himself, whether they be things in earth, or things in heaven; yet this satisfies not. They have ways of softening and evading this, and lowering the sense and interpretation of such sayings, though they are the express words of God. He is expressly said to be the Saviour of *all* men—will have *all* men to be saved, and come to the knowledge of the Truth: yet this is explained of *some* only, through *the reasonings* of short-sighted man. *Reason*, here, takes place of *Faith*; and men are believed before God. He says, Those who die in sin, shall be miserable for *ages*; they say *forever*, and *without end*. He declares *proportionate punishments*; they, *punishments* that *never cease*. He *promises* beyond what he *threatens*; they make them equal in *duration*. He says, *Mercy* rejoiceth, or glorieth against *Judgment*. They limit this to the *present* life; and make *Justice* the triumphant attribute in every period of *that* which is to come. Thus does *unbelief* prevail, and set itself against this doctrine of the final Restoration. They will not, and do not take every means and method they might, to know if it be so or not: If they take a look-out, and now and then give a slight attention to the point, it is all they do. They never with the full bent

of the mind, and the inclination of the whole man, enter upon it; or so much as think of this. Nay: so far from it, that some have roundly said—"They would not, for ever so much, enquire fairly and fully into it;" betraying, hereby, the weakness of their faith to be many degrees feebler than it might, or need to be. Points of lesser moment they receive and fall in with, upon much less evidence than this has in its favor. *Humanity* and *right Reason*, they allow are on the side of it; and the written Word *may*, for any thing they know, or seem willing to know. Something or other hinders them in their enquiries: and they continue *faithless* and *unbelieving*—willfully so. This is the case with numbers.

But yet again: *So few* appearing in *defence* of it, is a reason with others against it. "What new thing is this!" we hear many exclaim and cry out—"Our forefathers knew nothing of it—past ages make little or no mention of it—'Tis a thing of yesterday; the upstart production of some fanciful brain!—Who can believe it?" Thus some argue. Though proof of it is brought from the *Old*, as well as *New* Testament; and some of the ancient, as well as modern fathers, have spoken of and defended it; it is still a defenceless doctrine with multitudes; and therefore must be false, and laid aside. Though the scribe instructed unto the kingdom of heaven, is pronounced, by our Lord himself, to be like unto an householder, which bringeth forth out of his treasure, things new and old; yet they are for nothing of the new: They are

for the plain, good, *old way;* (as though *this* was no part of it.) So reason some: and therefore do not, and cannot come into it. It is new to them; and they seem determined it shall always remain so.

Others would look into it, but they are *temporizers*, and *men-pleasers*. They are so leagued and connected with the world, and have so many to serve, besides their own proper Master: Friends, relatives, and enemies, are so many and strong, and their temporal interest and character are so much at stake, that they neglect the doctrine, and let it sleep; and fall in with the times, rather than run any hazard about it. If a truth, they will sooner slight it, than run the risk of being slighted themselves:—they had rather make one sacrifice than many. This is the way of some. Others far excel them here: they search the Scriptures daily whether this thing be so: therefore they come to see and believe it. But these are too *selfish*, too *narrow* and *bigotted*, and too *party-spirited*, to become *Universalists:* They cannot cease from *man*. Our Lord would not commit himself unto *man*, (even the best of men;) for he knew what was in man. But these have done it; and thereby so enslaved themselves one to another, as not to be able to emancipate, and get free, even when they could wish it. They must suffer loss and reproach if they do, even from their brethren; and this they cannot think of. Those who have done it, they see are slighted and neglected, on that account: They are evil spoken of, and have lost what *they* call their usefulness. This

intimidates them, and sets them a *reasoning*, instead of *examining* into the grounds of this faith, and so they never come at it.—Oh! but say some—"Were it but true, nothing of this should hinder me: I would come out for it; I would maintain it; I would break with friends and foes; I would neither be *ashamed* nor *afraid* of the faces of men, or of their *revilings*: In the face of all opposition, I would stand forth as a faithful witness for it: None should make me afraid." This would be right: But I have known it said, and not done: oftener promised than made good.—There was more of Peter's spirit in it than Paul's; uttered in a fit of self-confidence, and not from confidence in God. For after the fit was over, no pains were taken to come at the truth or falsehood of it; no diligent or faithful enquiries were made into the grounds and reasons of it: but *silence* and *reserve*, instead of an *answer*, and *open freedom* upon the subject. Men know not themselves on this, any more than on other points of Truth, till they come to be heartily tried. Then, if it is a doctrine of the *Cross* at all, it is no doctrine for them: And they will many times so *reason* and *philosophize*—so *declaim*, *harangue*, and *dispute*—about its *non-importance*, its *non-necessity to salvation*, and the like; as to make it no doctrine *at all*, even tho' it is found in Scripture; and all through a *temporizing spirit*.

Others again are hindered, and are never confirmed in this faith, from a *fickleness* and *instability* of mind. They hear of it, and in their

judgments approve and commend it; but a little matter unhinges them. Others speak against it: Outcries and clamors are made about it, and it has not yet the *general consent:* This weighs in some measure, with them; and being only weak in the faith, and of no strength & resolution of mind, they are easily turned about, and every contrary wind of doctrine wafts them to the other side. Like Ephraim of old, they may be compared to a cake not turned. When they hear and see the evidence for it, they are sincerely and wholly in the view; nothing, for a while, can move them: By-and-by something is advanced that has the appearance of being true; and they are found in the other scale.—The spirit of Reuben possesses them; and thus, being unstable as water, they never excel, in the belief of this, or any other doctrine of the gospel.

I might now proceed to other obstacles, and enlarge upon some other things that are plain and evident reasons why this doctrine is not more generally received: But I must keep them in reserve, till I have the opportunity of writing again. In the mean time, the discerning may perceive, that man stands in his own light, if the whole light of Divine truth does not, at one time or other, break in upon him. We receive it in proportion as we are *disposed* and *inclined* so to do. This, *primarily*, is of God; man is not before-hand with him, in any good inclinations he may have. But though God *dispose*, and thus *incline* the heart to all that is right and good; man may *indispose* himself, and get de-

nied and deprived of many blessings, he might otherwise have obtained, and rejoiced in. Be it then our highest care, to watch over the heart, with all its evil tendencies and propensities; and evermore to keep Him in view, who is both the light and life of our souls; and in the faith and love of whom, I am, once more,

Affectionately yours,

A. V.

LETTER IX.

In which some other Reasons of the Non-reception of it will appear.

MY DEAR FRIEND,

I AM still on the reply; and would now keep my word with you in transmitting you some other reasons of the partial, and as yet but slender reception of the scheme of final *Restoration*. The last I mentioned was a *natural instability* and *changeableness of mind*. I would now speak of some *passions*, and *evil affections* of the heart, which evidently appear to be the reasons of it in many.

Pride and *self-will*, I have already mentioned as two: but there are others. *Envy* and *jealousy*, are so strong in some, and a *spirit of contradiction*, that they cannot bear others should

go beyond, or out-strip them, in any matter whatever. They are peevish, fretful, and unhappy, if any are *wiser*, *more knowing*, or any way *better off* than themselves. Giving way to these evils, they work and grow upon them; and in time so prey and corrode, as to eat out all *benevolence* and *philanthropy* from the mind, leaving nothing but *sourness* and *self-love* behind.

The dog in the fable, finding no appetite himself for the hay in the stall, snarled and grew invidious, because it suited the ox to eat it. Some people are of this turn; but they cannot thrive under it, so as to grow into the knowledge of Universal Salvation; it is this peccant humour that hinders it: and when it prevails, and domineers, it produces a brood of other evil tempers, as hateful and baneful as itself. It genders wrath, strife, debate, with many other evils, settling sometimes in malice and hatred: the consequence of which is, the whole soul is debased and brought low; gets pining and sickly, fractious and quarrelsome, and is carnal rather than spiritual.

The apostle had a complaint of this kind against the church at Corinth. He had planted, Apollos had watered, and God gave the increase: and when he reasonably expected to find it growing and flourishing, it was just the reverse. *Envying* one another, faction and division ensued—and they sunk into infancy and childhood again, and their growth and spiritual health were so sadly interrupted, and impaired, that the apostle could not speak unto them as unto spir-

itual, but as unto carnal—even as unto babes in Christ. He suckled rather than fed them; giving them milk instead of meat; so weak and declining were they grown. And thus will these passions operate, and destroy private persons as well as churches; and if indulged and given way to, will prove cancerous and deadly; and eat out the very life and spirit of all such professing persons. If we mean to come on, and increase with all the increase of God; growing in the saving knowledge of himself, and in all his truth; we must lie open to conviction—be subject one to another, as well as unto him—gratify no forbidden desire of the flesh, or of the mind—but as far as we can, and may, fall in with one-another's views and attachments, and converse and speak often one to another, even where in some things we differ. This would be more pleasing to God than *shyness*, and bid fair for the fullest extent of wisdom and knowledge, as well as of grace; and the want of it, must be mentioned as one probable reason, why *the universal view of salvation* is not more known and embraced. Those who at present see it not, (being in other respects wise and discerning, and having a name in the churches) are very apt to expect *implicit faith* from others, and every submission, without making any:—whereas the great Head of the church, sometimes sees fit to trust & open his fullest designs of love and mercy, not to *these* first, but to others below them, who are less popular, and more obscure; that none may be trampled upon, or despised. The highest in gifts and abilities, or

even in grace, are not always the highest, without exception, in all truth—nor in the wisdom and knowledge of God's word: and for this reason, among others, that they be not high-minded, but condescend to men of low estate: and this way the Lord sometimes teaches them this lesson, by entrusting his *whole mind and will* with such as these first, and not with them, unless they will be taught it in this way.

What again is inimical to this view, is the *jeering, scoffing, sarcastical* spirit. So sure and confident are some *Partialists* sometimes, that they banter & laugh at the idea of *Universalism*, as tho' it had nothing to be said in its favor. This may provoke the advocates for it, and harden the hearts of those who are against it: but it never *convinces*. Hard arguments and soft answers, do more this way than all the *tartness* men can use. A scorner seeketh wisdom, and findeth it not; much less such wisdom as this. The very temper of his mind is a bar to it. "Ridicule, he supposes, is the test of truth;" but it proves, in general, an obstacle in the way of it; especially of this truth we are contending for.

Others fail, and come short of this view of things, through *hypocrisy*: they are not simple-hearted, nor single-eyed, in their converse with the advocates for it. They appear as if they disbelieved it, and are forever requiring more and more evidence of the truth of it, when all the while they secretly believe it, and are persuaded in their minds it is so. From the habit of doing this, and shuffling continually in this manner, they at length deceive themselves, as

well as others, concerning it, and would fain be thought not to believe it, when in fact and reality they do. The speech of such persons bewrayeth them. They are satisfied you are upright and sincere, your motives all good in maintaining it: that it is good news and a desirable thing, devoutly to be wished: but for *them* to think of it, and say it is truth; Oh! this cannot be! They are afraid it should hurt and carnalize them, and all the while they are living in some forbidden way or other, indulging their corrupt nature. If the outside of the cup and platter is clean, they are covetous, and worldly-minded; and within full of rottenness and uncleanness. They abuse, and sin upon the other doctrines of grace; but this! Oh! it is a hurtful doctrine! they cannot conceive it to be true. Oh that it were!—Such is the talk of some men; but the Searcher of hearts, seeing such chicanery, and provoked by their hypocrisy and self-deceit, leaves them to their double-mindedness, so that they never *relish* and heartily embrace the doctrine, or rejoice in this truth of the gospel.

Others at present are in the dark about it, through *a natural slowness of understanding*; and *a want of a ready apprehension*. When the doctrine is proposed to them, they find no opposition to it, but they must hear it again and again; have line upon line, and here a little and there a little, or they make nothing of it. As their understanding can receive it, it does; 't is often a long time first. Abundance of ions they will ask; and the same things,

over and over again; all which must be borne with, if you mean to teach and instruct them. This dullness is sometimes owing to causes that may be removed; but not always so. There may be a *natural incapacity* and want of *quickness*: for the mind has its growth, as well as the body; and a quicker growth in some than in others. If such as these have met with warm, hasty, and impatient advocates for this cause, who were not able to bear with them, it has hurt and done them harm; they have been stumbled, and shut up, by these *Jehu*-drivers of God's chariot of love; these fiery zealots. The smoke and heat they have raised, has prevented the light of this truth from breaking in upon them; and having an opportunity of hearing it from others, and not understanding what they have *read* upon the subject, unless some one should teach them, they have gone without it. Slowness of mind, in the hearer, and precipitancy of temper in the speaker, have been the *hindering* causes. But yet again, I may venture to say, the *weak* and *imperfect defences*, made of this doctrine by some, have been the occasion, sometimes, that others have been set against it, & stopt their enquiries after it. Teachable themselves, and desirous of all knowledge, they have been taught this doctrine, both in the *letter* and *spirit* of it. But weak in the faith at first, and like children that could just go alone, they have ventured beyond their strength; have attempted to *defend* it, before they had *digested* it; and to appear as *witnesses* for it, before they were well *masters* of it. But so poor was their

defence, that some were stumbled at it, would hear no more about it, but judged the cause was as weak as such poor defenders of it, and so turned away without it. And instead of hearing again, or attending to others who were wise and able advocates, they have either never had the *opportunity*; or the *inclination*, if the *opportunity* has offered; and so have failed, and missed of it. Out of the mouths of babes and sucklings, God sometimes ordaineth praise; but for the most part, he calleth young men, and fathers, in defence of his cause and truth.—It is good to be *masters* of this subject, before we are *proclaimers* of it; and to be well taught ourselves, before we are instructors of others.—To be always ready to give a reason of the hope that is in us, with meekness and fear, is both a duty and a command; but sometimes it has happened, the *reason* has been given, before the person has *been ready*; and with anger and *self-sufficiency*, instead of *meekness* and *fear*. This has hurt a cause, even a good cause; and prevented its success. This cause in particular of *Universal Salvation*, has sometimes suffered and been strangely thought of, for want of better *pleaders* and defenders of it. They have either stated it wrong, with a flaw in the drawing up, blending errors, & other things with it which did not properly belong to it; or, left something out, which should have been taken in. They have either left man so *totally passive*, and *so necessary an agent*, in his belief of this and of all truth, that he has had no concern about it; it must be *forced* upon him: or else, they have made him

so *able*, so *sufficient of himself*, without the aids of grace, that he can believe, or believe not, just when he pleases; he is at his option, and own will, altogether. Or, they have been masters of the *subject*, but not of *themselves*: All which has had so unhappy an effect upon some, that the truth itself has been hindered by it, and not had that full and free course it otherwise would have had. There are yet other reasons of this defect of faith in some; which in another Letter I will give you.

I would now only further say to those who may hear or read this Letter: take heed to your spirit; and to all evil-workings of corrupt nature. These, if quartered and indulged, will prove so many bolts and bars to the entrance of divine truth into the mind and understanding. God indeed, lets in; but man may put out the light. It is he enlightens the world, with all the habitations of it; but men may, and do exclude that light, by shutting their windows and doors against it. The soul has this excluding *power*, and too often uses it. The rays of the sun of righteousness may be darkened and eclipsed, as well as the beams of the natural sun. It becomes us to take heed that we do not wilfully do this. Sin has darkness in the very nature of it; and wherever it is entertained, it emits and spreads around its sad and baneful influence. Beware then of sin, in all its latent as well as more overt operations, and the Light of life will shine in upon you, with all its excellency and fulness. In him I now again subscribe myself,

Sincerely and affectionately yours, A. V.

LETTER X:

Wherein three more Reasons are given, why, (comparatively speaking,) this doctrine is received, or at least confessed, but by few, yet.

MY DEAR FRIEND,

I HAVE already given you sixteen reasons, why *Universal Restoration* is so little received, Three or four more remain, and I finish this part of the subject.

Some, then, blind their eyes, and harden their hearts, against this, and many other precious truths of the gospel, through *sensuality* and *voluptuousness*. They give themselves up to *eating*, *drinking*, *dressing*, and *sleeping* to excess, and indulge *those selfish lusts which war against the soul:* this blinds their judgments, so that they cannst see the *present way of life*, much less *afar off*, or, *the future designs of God*. Whatever natural ideas they may have of these things, or however *scientifically* defend them; they cannot judge of them aright, or *spiritually* discern them: and that, because they are *natural*, or *animal*, men, as it might be rendered. Into a *malicious*, (or wicked) soul, wisdom shall not enter; nor dwell in the body that is subject to sin. This sensualizes, and unfits a person for communion with God; and except *he* teach, all other knowledge puffeth up, and only fills us

with pride and conceit. The wisdom that is from above, is first *pure*; then peaceable, gentle, and easy to be entreated; full of mercy, and good fruits; without partiality, without hypocrisy. What though the wicked know this, or any other truth, in the theory! if they still do wickedly, it cannot profit them. "The wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth the sacrament of the body and blood of Christ, yet in no wise are they partakers of Christ; but rather to their condemnation, do eat and drink the sign, or sacrament, of so great a thing," says the 29th Art. of the Church of England. Even so is it here. The wicked may hold, maintain, and, in the *letter* and *outward manner*, receive and plead for the doctrine of *Universal Salvation*; but going on still in forbidden ways, they receive it not in the *love*, *power*, and *spirit* of it; and so are they worse, and not the better for it. The *vicious heart* is the cause. This is not right in the sight of God —but they are in the gall of bitterness, and bond of iniquity; having eyes full of adultery, (or some other evil) that cannot cease from sin; sensual, not having the Spirit.

When the Lord let the prophet Daniel into the full and secret counsels of his will, and told him things that should be hereafter; many would hear, and believe, and be the better for it. Many shall be purified, and made white, and tried, it is said; but the wicked are not in this list. These, it is said, shall, or will do wickedly; and the consequence immediately

follows: None of the wicked *shall understand*; but the wise *shall understand*. If men will indulge themselves in sin, and do that which is forbidden them; by this very means, they darken their minds, and harden their hearts, and indispose themselves from being more divinely taught. Sampson lost his eyes, and his strength, this way. Women and wine, and new wine, take away the heart, says the prophet Hosea.—Nay, if these or any other vices, are persisted in, they so enervate and weaken both body and mind, as to bring on callousness and a seared conscience; pitch darkness, and a train of the most deadly evils. The light of the body is the eye, says our Lord: if therefore, thine eye be single, thy whole body shall be full of light;—but if thine eye be evil, thy whole body shall be full of darkness: and if the light that is in thee be darkness, how great is that darkness!—*Sensuality*, and the *voluptuous life*, therefore, are great and prevailing reasons *Universal Salvation* is so little relished and understood. This seems strange to some, who think and say—"*Voluptuaries*, and the *ungodly multitude*, would be the first to receive and defend it: it is a doctrine suited to their carnal appetites and passions; what soothes, and bolsters them up in their sins, and rivets on their chains: how can they be averse to it? It must be pleasing, and acceptable to *them*." They are not averse to the *sound* of it, nor to the *thing itself*, if they might have it their *own way*: nor are they blind to it, as a doctrine. But, when *a change of heart* is annexed to it; and an alteration of *spir-*

it, *way*, and *life*, is to be an essential part of that salvation; and no coming at it, but through *sufferings*, *pain*, and *death*, even the second death, (remaining as they are,) they have no more discernment in, or liking to it, than others. Oh! say some, so long as they shall be saved at last, they will run the hazard of all this: and so long as it is not *endless* death, and *endless* misery, they will not care for any thing short of this. This is answering for others, without first speaking to them; and knowing how God will check, and rebuke, and controul them, if they dare be so hardy and presumptuous: it is taking for granted *limited punishments* will have no restraining weight and effect, when it is known to have the most: it is making the *benevolence* and *good-will* of God, with his *patience*, *long-suffering* and *forbearance*, all motives to sin; and the sinner void even of love to himself, and of common sense. In short, it is random talk altogether, and not the clear, sober, and well-digested reasoning of a good understanding and of a sound mind. If there be such an one to be found, who can argue and reason in this manner, it is easy to see he feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul; nor say, is there not a lie in my right hand?

Notwithstanding then, all the windings and turnings; all the shufflings and pretences; all the colorings and false reasonings, of the wicked; or the jealousy, and over-anxious concern their friends and well-wishers seem to have for them; it must be maintained, that if they get

any hurt by the doctrine of *Universal Salvation* it begins and ends with *themselves*; and know wilful, and avoidable sin, has been their ruin *not that doctrine*. *Pious, upright,* and *spiritually good men*, hold with, and believe this universal view of God's grace; but they are not hurt by it: nor would *others*, if it was not for the *wickedness of their hearts*, which they indulge and give way to. Get then, but *these changed*, and the *doctrine* may remain as it is, sound and good. Here lies the error and blame, and not in the tenet. Let none then stumble at it, on this account.—"In judging of the truth of sobriety of religion, (says a sensible and judicious writer) the question ought not to be, What is it, as *exemplified* by its professors? but, What is it, *as contained in the Revelation of God*?"—But we may go a step further, and say, others do heartily embrace and rejoice in this doctrine, because they do not act up to *the light they have*, when they might and could, through the grace of God that is with them. Now this may be the case, without being *sensual*. There is the neglect and omission of what is right, as well as the practice and commission of what is wrong; and the former will cloud the understanding and dim the spiritual sight, as well as the latter.—We are not only to keep *faith*, but a *good conscience* also; which, if we put away, we may make shipwreck of the faith, or truth, we have already in some measure received. They must go hand in hand; or *faith*, be it ever so sound and catholic, will dwindle by degrees, until at length it evaporate and die, leaving melancholy conse-

quences behind. FRANCIS SPIRA, thus once addressed his friends that were around him: "Learn all of me, to take heed of severing *faith* and *obedience*. I taught justification by faith, but neglected obedience; and therefore is this befallen me."—Some, who have got a little insight into this doctrine, and have begun to see *universally*, not acting up to the light as it shone in upon them, and adorning this doctrine of God their Saviour; it *lessened* to their view; grew weaker and dimmer, and in time went out again. They were taken, like some fishes, by the *head only*; but fell from the gospel-net, through something of greater weight, that dragged them back again.—No gross or notorious sin, at first; but *carelessness*, *negligence*, and *want of watchfulness*; and this, by degrees, darkened their minds, and stopt their continued enquiries into this truth; and now they seem to have no pleasure or satisfaction in thinking or speaking about it; nay, even begin to suppose it an error.—To sin openly and avowedly upon it, they have not dared; but secretly, and by little and little; in the same way, they have fallen: and by little and little have given it up; and all for want of being more diligent and faithful, in the practice and discharge of those things, which, as disciples of Jesus, were incumbent on them. What with this, and those other evils of the heart and mind I have before mentioned, advantage has been taken by *Satan*, that grand adversary of all truth; and by it he has blinded the minds of them that believe not, lest this *full light* of the glorious gospel of Jesus Christ

should shine unto them. He is a watchful adversary, and loses no opportunity of deceiving and beguiling us. He works by our ignorance, pride, and unbelief: by our sloth, and all the fleshly, worldly spirit that is in us. By giving way to all or any of these things, we give him a power over us, which he had not before, nor could have without it. He has hid *the whole gospel* from some, by means of these things: what wonder then he should attempt to veil this doctrine of it, from the eyes of men!—Out of Zion hath God shined, and in full lustre, where this doctrine is maintained in her. She may well therefore be called, *the perfection of beauty*, (Psalm, l. 2.) But as envy is attendant on beauty, wherever else it is found; so it is here. Satan envies the church this love, this smile, this charm in her countenance; and fain would cast a veil over it. He has succeeded too long and too often, by means of the *near-sightedness* of some, & the *hard-heartedness* of others: and *this* I mention as one main reason *Universal Salvation* is not more generally received yet. And now, (blessed be God!) there are some, after all, who have and do, cordially believe and heartily rejoice, in this noble and generous view of the grace and mercy of the gospel; (the reasons of which I mean to give you, in another letter or two.) They have not taken it upon trust; they have examined, and found it true: to be from heaven, and not of men. They have seen through the *objections* to it; they have owned and confessed it, in the face of its opposers; and some have suffered loss and reproach soon-

er than conceal or deny it. Among these, I must reckon yourself. Should your trials increase, for standing firm and faithful to it; your joys will also abound, when you shall one day see all who disbelieve it, all who reason against and oppose it, all who sin upon and abuse it; every one brought to see and believe it; to acknowledge and avow themselves the willing and happy subjects of that faith which once they so strangely destroyed.

In the mean time, we will pray for them; own them all as his offspring by creation, and many of them by adoption and grace. We will love them as brethren: pity them, as weakly *in this respect;* and endeavor (as they will let us) to get that *weakness* removed. By this means we shall get more confirmed in that faith ourselves, in which I am,

Affectionately yours, A. V.

LETTER XI.

Shewing the reasons why the Doctrine is received by some.

MY DEAR FRIEND,

THE four last posts brought you my answer to a question you put—"If Universal Salvation be the doctrine of Scripture, how comes it so

few at present fall in with this belief; and that it is not more generally received?

I endeavored to reply to it fully and faithfully; and I hope with all that modesty the nature of the question would admit of.

I would now offer some reasons why the doctrine is admitted *at all*, and received *by any*.

The first is, *because it is humane*. It is so agreeable to all the feelings and workings of simple nature in us, and to what constitutes us *men*, that the greatest opposers have hardly refused it in this view. To think, they should be instrumental in multiplying themselves, and bringing creatures into the world to be *endlessly wretched*, is neither a pleasing nor a satisfactory thot. That they should be miserable at all, is painful to nature; but to be *forever so*, goes against all the grain, and is only alleviated and reconcileable to us, *as men*, from the supposition it may one day be otherwise, and have an end. The *humanity* of the doctrine, then, is one reason some have to come into it.

Others believe it, because it is both *reasonable* and *scriptural*, and agreeable to the character of God, as Love; and as he has been pleased to reveal himself to us, in his word and works. It is but reason, that if men will sin, they should also suffer: and this the Universal doctrine admits But whether *finite* crimes should have *infinite* sufferings; *Reason* rather staggers at this, and has never yet said it without hesitation: It always faulters when asked, and obliged to reply. If Revelation has declared it, she submits; but not else.

Now this being consulted, declares *God is love* and its voice is the *voice of Mercy*; a scheme of mercy throughout, and *Justice*, so far as is consistent with this. *Retributive*, *punitive* Justice is taught us both by Reason and Scripture. But *vindictive* Justice, and *judgment without mercy*, neither by one nor the other.

Unceasing misery creates hard thoughts of God: But let him speak in his own language, and it is *justice mixed with mercy*, in the *future*, as well as in the *present* state: Mercy rejoicing against Judgement, *hereafter* as well as *here*. It is after *Justice* has had its course, and sentence has been pronounced upon the criminal, that *Clemency* and *Mercy* are shewn and extended in human courts. In this they seem to have copied after the Court of Heaven; that High Court, of the strictest justice and mercy too. Where is mercy (future mercy) after the Day of Judgment, if any are to be finally miserable? And yet this seems the last word with God concerning his rebellious creatures. They are every one to bow, and be willingly subject unto him—every one to swear, and confess him their Lord and King—and every one to sing to his name; (which who can do in torment?) The time will come then, in which all torment shall cease. Then shall every one sing, give thanks and bless: and fall in grateful acknowledgement before God and his Christ, for their recovery and restoration. And this is the reason some come into the doctrine now, and cordially believe there will be Universal Salvation in the end.

Another reason is—*That it harmonizes Scripture better*, and *makes it more consistent with itself.*

This sometimes speaks *partially* on the subject, at other times more *generally*. In some places, of *few* being saved; in other parts, of Christ being the Saviour of *all men*. In one, of his being a ransom for *many*; in another, of his giving himself a ransom for *all*. In one part, of his laying down his *life for his sheep*; in another, of his giving it for the *life of the world*; and tasting death for *every man*, or *every thing*. Sometimes it seems *all*, at other times only *some* that salvation is designed for. The *Elect* are said to have obtained, while the rest were blinded. —All this has looked like *contradiction*, and been apparently a *Scripture inconsistency*; a *jumble* and *discordancy* in this respect; a gospel that is both yea and nay. Those who would reconcile this by the distinction of *general redemption*, but *partial salvation*, have left a difficulty that would have been more clearly got over, had the one been as extensive as the other. To *redeem* and *purchase* ALL, and yet *lose* and *give up* SOME, is what seems hardly agreeable to Infinite Wisdom and Power, much less to Infinite Goodness and love; numbers at least *pause* at it. But this entirely ceases, and there is no room for such a pause, if Universal Restoration be true. This clearly solves all. On this account, it has commended itself unto many, they perceive such a *harmony* in it! The weakness, absurdity and fallaciousness, of all human systems of Divinity, have caused many to en-

quire further ; and upon enquiry, they have found this generous and noble plan of God, to be more than a supplement ; and so have heartily fallen in with it.

But yet again—It strikes *at all despondency*, and relieves the *laboring mind*, under all its doubts and fears respecting its *own salvation*, and the *welfare* and *salvation* of *others* also, in one period or other of their existence ; and this has recommended it to some.—The mind must and will think, and very closely and seriously too, at times and seasons.—Sometimes it is sore oppressed, at the view and remembrance of its sins ; it gets a painful sight of its great unworthiness, and an affecting sense of its poverty and wretchedness. It thinks so deep sometimes, and is kept so close to the state and condition it is in by reason of sin, as to be almost at its wit's-end. In its debates with itself, it has come to a point, and with some to the point of a sword. At other times, things of less moment shall affect it. From a constant train of outward troubles and disappointments, and a quick succession of external misfortunes, it shall be made to bow and stoop ; and continually brooding over these evils of life, it shall sink into a dejection, and many times into a religious melancholy. Sometimes, it shall attend so closely to the investigation of Divine Truth, and search beyond its depth into the spring of wisdom and knowledge, as to get a wound this way. Studying *men's systems* more than the *oracles of God*, it has seen so many difficulties and mistakes, and such darkness blended with all

the light it could come at, as perplexed and confounded it: and so first giving up one thing, and then another; it came, at length, to think there was no reality at all in the gospel; closed its enquiries, left off the means of grace and instruction, and settled in infidelity, or what is called Deism; despairing of ever coming to any discovery, that should afford it solid peace and satisfaction.

Satan, all this while, has been very busy at work: He has fished in all those streams of troubled and muddy waters; has raised these billows high, even almost to a foam; and left no stone unturned, to overset the mind entirely.

Here has been the happy tendency of Universal Grace and Salvation. This being proclaimed, it has sunk deep into the ears and heart, and eased the troubled breast; when nothing short of it would do. When redemption by Christ for *sinners only* was declared, it gave a kind of a *distant* and *doubtful* hope; but that was all. Not finding it was for *all* sinners, *for the whole fallen race of mankind:* and so for itself, among the rest, it feared more than hoped: and this kind of hearing had little or no effect; faith did not come by it.

When *Universal Redemption* was held forth, but *Universal Salvation* not meant: this has *relieved*, but not *removed*, all the grounds of despair. But *Universal Redemption* and *Salvation* too, has struck at the very root of all this, & left the desponding soul without one grain of food to live upon. It has left indeed, (as it ought

to do) a jealousy and fear of the second death, in the case of impenitence and final unbelief, now in this life; but nothing wanting, nothing defective, on God's part, either for the present or future welfare and salvation of all mankind. This has recommended it. And being now set free, *as to itself*, and finding no just cause for *endless* fears of its own particular salvation, it enjoys a further relief and consolation in this doctrine, respecting *others* also.

When it considers *the World of Spirits*, and how many have departed hence under the guilt and power of their sins, to be (according to the received doctrine) *forever punishing*, but never punished; not only a *demur* arises, but a *melancholy* and a *gloom* also, which it would gladly ged rid of. *Universal Restoration* is the restorative here, and brings that relief which no other view could bring. To a liberal, generous mind, it cannot be a pleasing thought to think of any one in *misery*, much less in *endless* torment. *Proportionate* sufferings are reconcileable to the mind; and *pain, in order to pleasure*, gives it little or no disturbance. *Extinction* or *destruction*, are not distracting ideas: but *endless*, and *never-ceasing torment*, commends itself to none, who have thought deeply at all upon the subject. Every sensible spirit must recoil at the very thought: Every generous mind must wish it might be otherwise!

Who has not, at times attended the deathbeds of the wicked? and there been witnesses of their dying groans and moans, and of many blasphemies, perhaps, they have uttered? These

made impression; these called forth a just resentment, even from the noble and compassionate heart: but it never came to *malice* and *revenge*; or, after the miserable objects were dead and gone, increased so upon them as to wish they might meet with no favor or pity, no relentings of heart, from the gracious and most merciful Saviour. On the contrary, (were that his will) they could wish, when they think upon it, that they might obtain favor and life; be one day made the monuments of his mercy and restoring goodness; and not the *endless victims* of his vindictive justice, and wrath. Restoration, the final Restoration of all rebellious creatures, implies this in it: for which reason some have embraced, and with all their heart come into it. But here I must conclude at present, as one among the rest; and

Your faithful and affectionate

A. V.

NOTE.——I conclude that the author of these Letters designed to have given one or two more, but unhappily, the work was discontinued, and consequently several important subjects are cut short. This is the case with the *Heroic Poem*, called, the Process and Empire of Christ; I have seen this beautiful Poem, published in a book by itself; and I hope, sometime, it will be printed in this country.

To the Friends of UNIVERSAL SALVATION.

AMONG all the social affections, universal Love and Benevolence is the most enlarged, the most lovely and venerable; since it embraces the whole human race, and is not confined within the narrow limits of a family, a neighborhood, a sect, or a nation: but it includes all, without distinction. The complacency and delight we feel when a grateful, generous, or kind action or character, is presented to our minds, is a convincing proof, that our most benevolent Creator highly regards this temper; and which is the immediate object of those kind affections, which nothing but an universal benevolence can enjoy. But if we consult the deliberate reason of our minds, we shall soon find, that it also concurs to recommend it: for as all men are esteemed rational agents, and capable of virtue and happiness; the same considerations which make the happiness of one man the object of our rational desire and pursuit, make the happiness of all to be so, and in a greater degree. If some men, as men, are the objects of our kind affections; the same common nature and capacity for happiness, the same common wants and evils, render every man so; but much more the man who, by his generous spirit, looks upon every one as dear in the sight of God as himself; and looks upon him with a kind and generous affection, as a Christian ought to do.

For instance—Suppose I was (as I have been) reduced to want, and in great misery, and in some distant part of the globe; I think my fellow-being, though a follower of Confucius, or an Indian Brachman; I think, it was no more than his duty to relieve me; and I might justly condemn him, if, when able, he refused me. Nay, I myself have had that kindness shewn me, by an African negro, upon the coast of Guinea, that could not be exceeded by a Christian: and it would be a hard matter to find such a piece of humanity in our Christian empire. I also, as his fellow-being, must see it my duty to have compassion, and, if able, to relieve an Indian Brachman, or a follower of Confucius, when I see him reduced to distress. This is the true spirit of an Universalist: For let me tell my Reader, that for the blessings I enjoy, in being possessed of the liberty of thinking for myself, I ought to allow the same liberty to another; and my being so happy as to understand more perfectly the will of my all-gracious Creator, should be far from making me either hate or despise his creatures, who have not yet obtained the knowledge of the truth.

How greatly do such sentiments as these expand the human heart! and what a constant spring of pleasure must arise in the mind, from considering the whole human race as the offspring of the same Almighty Parent.

J. W.

The Happy Death of the Righteous,

DELINEATED IN A

SERMON,

Delivered at *Langdon*, (N. H.) on Sunday, the 15th day of January, 1804, at the Funeral of Mr. JOHN WHITE, who died with the Consumption, on the 13th instant, aged about 40 years.

BY ABNER KNEELAND,
Ministering at Langdon, *and at large.*

"Though he slay me, yet will I trust in him." *Job.*
"When I awake, I shall be satisfied with thy triumph." *David.*

REVELATIONS XIV. *part of verse* 13.

BLESSED ARE THE DEAD WHICH DIE IN THE LORD: FROM HENCEFORTH SAITH THE SPIRIT, YEA, THAT THEY MAY REST FROM THEIR LABORS; & THEIR WORKS DO FOLLOW THEM.

I WOULD just remark, that I have given this text as it stands in the marginal reading, believing it to be better adapted to the original meaning, differing a little from our translation, which reads thus: "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit," &c. which seems to carry an idea, that those who then died in the Lord, and from that time forward were more blessed, than any of the dead that had gone before them.

But the true meaning of the text appears to be this; "Blessed are the dead which die in the Lord:" that is, all that ever did, do now, or ever shall die in him; "From henceforth, saith the Spirit:" that is, from the time that they die in the Lord and forward; "Yea, that they may rest from their labors; and their works do follow them."

In discussing this subject (having made this brief explanatory remark) I shall endeavor to shew,

I. What we may understand by dying in the Lord.

II. Set forth the blessedness of those who die in the Lord.

III. I shall speak of the labors which they rest from.

IV. Treat of the works that do follow them. And,

V. Conclude by an application of the whole, and a few usual addresses suited to the present occasion.

I. What may we understand by dying in the Lord? Jesus saith, "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." John vi. 56. Now we may observe, that to be, or dwell in Christ, is to have Christ dwell in us, which causes a perfect union between us and him.

But what shall we understand by eating Christ's flesh, and drinking his blood, so that he may dwell in us, and we in him? This I conceive to be believing in him, so that by a living faith, our souls do feed upon him, and he gives us to have life in ourselves, even as he hath life in himself. As he saith, "He that eateth of this bread shall live forever." (ver 58.) And as it is certain that these mortal bodies must die, so it is certain that they cannot feed on Christ, until this mortal shall have put on immortality: but as the soul is immortal, it may eed upon that immortal food which giveth life.

Thus we may see the necessity of living in the Lord, or Christ, in order to die in him.—And to live in him, is to have that faith in him, which worketh by love, purifieth the heart, and overcometh the world. To esteem him as the chiefest among ten thousands, and the one altogether lovely. To imitate him in all his imitable perfections. To walk in all his commandments blameless. To have the love of God shed abroad in the heart. To die unto sin and to live unto righteousness. To crucify the old man in the flesh. To put off the old man with his deeds, and put on the new man, even Jesus Christ. To do good unto all men, especially unto the household of the faithful. To seek peace and pursue it. To feed the hungry, clothe the naked, relieve the oppressed, visit the fatherless and widows in their affliction, and a life unspotted before the world. And finally to do unto all men as you would wish them to do unto you under a change of circumstances. All this is included and comprehended, in what we understand, or ought to understand, by being converted from sin unto holiness, and being brought out of nature's darkness into God's marvellous light; which are certainly implied in living or dwelling in Christ, which is absolutely necessary, in order to die in him.

2. And as life is very uncertain, no age, sex, or condition in life, exempting a person from the cold arms of death; this also shews the importance of being always prepared for whatever may await us, by constant examination, meditation and prayer, living near to God, not stag-

gering concerning his promises, knowing that he who hath promised is not only able but willing to perform.

3. Although it is not certain, but that God may see fit to pour out his spirit and grace, and convert the sinner on a death-bed, or even in a dying hour; yet are we certain that we shall be in a capacity to attend to those gracious calls at such a period as this, when the pangs of death are hanging heavy upon us, and we expecting every moment to launch into eternity; and can see nothing before us but horror and amazement! or if we should be so happy as to embrace the Saviour, even on a death-bed, we should be but a child in knowledge and grace; far behind those who have travelled on from one degree of grace unto another, and loved not their lives unto the death, that they might receive a crown of life.

4. I would not be understood, that any person can go to Christ, live in him, dwell in him, sleep in him, and finally die in him, unless God hath given him eternal life in Christ, not for any works of righteousness that he hath done, or ever can do, but according to his abundant mercy: but being assured of this, that is, that God hath given us all eternal life, and this life is in his Son (for there is no respect to persons with God:) Let us therefore, lay hold on the hope which is set before us, and run with patience, and fight valiantly the Christian warfare, that we may come off conquerors through him who h loved us, and died for us; that we may be e praise of his glory, even a kind of first

fruits unto holiness, and share the blessings of those who die in the Lord.

II. I come, *Secondly*, to set forth the blessedness of those who die in the Lord.

And as I am only to speak of the blessedness of the dead, I must pass over the many blessings which the saints enjoy in this life, such as union and communion with God, and a well-grounded hope, which is like an anchor to the soul, sure and steadfast; which entereth into that which is within the vail, where Jesus our forerunner hath entered for us; which buoys them up above all the vanities, afflictions, losses, crosses and disappointments in this life: And finally the comfort and consolation the righteous do enjoy, *even* when they are brought upon a death-bed, and are about to bid adieu to the things of time and sense; when they can say, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet, in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me." Job xix. 25—27.

I say, I pass by all these, and begin to speak of the blessedness of the righteous, which commences at their death, and will appear more and more glorious, until the whole counsel of God is carried into effect.

1. Those who die in the Lord are attended by guardian angels, who stand ready to convey their spirits into the realms of bliss, while their bodies are conveyed to the silent grave, the

place appointed for all living. The poor man Lazarus, who lay at the rich man's gate, died, and was carried by angels into Abraham's bosom. But perhaps some will say, that this was a parable, and Lazarus, the poor man, referred to the Gentile nation which was carried into the bosom of the gospel by the embassadors of Christ. And this idea, I have no mind to dispute, or deny; but parables are always taken from the similitudes of facts, and the fact itself must exist, or there can be no propriety in the parable.

2. The souls of those who die in the Lord are present with him, and behold his glory, whom they shall see face to face, in those heavenly mansions, until they shall come to reign with him on the earth.

The apostle Paul had a great desire, while he tabernacled in the flesh, to depart and be with Christ, which was far better; which certainly shews that the soul does not sleep with the body, as some good people suppose. For me to live (saith he) is Chirst, but to die is gain; and the reason he gave was, that when he was absent from the body, he should be present with the Lord; which could not be, unless the soul, or spirit, survived the body.

It would be difficult for language to paint out those sublime joys that the spirits of just men made perfect are now possessed of; which are all that some people entertain in the ideas of the fulness of heaven itself; but I must not enlarge here, for this is but a small part of their blessedness.

3. All those who die in the Lord, shall be brought with Christ, when he shall come the second time to reign on the earth. "For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him." 1 Thess. iv. 14.

The scriptures are very full and plain upon this point. Jesus Christ shall be revealed from heaven accompanied with all his saints and the holy angels; the trump shall sound, and the dead in Christ shall rise first, their souls and bodies shall be united, and those who are alive upon the earth (that is, the saints) shall be changed in a moment, in the twinkling of an eye and be caught up to meet the Lord in the air. "This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. xx. 5, 6.

Here is something worthy of our attention. Observe that the rest of the dead lived not again until the thousand years were expired. It will be very hard to accommodate this event to any thing that hath ever taken place, or will ever take place in this life. For although there may be people living on the earth at this time, when Jesus Christ shall come to be glorified with his saints, &c. yet I believe that those whom Jesus will bring with him, as well as the dead that lived not until the thousand years were expired, cannot mean any body in the flesh.

How then, say some, that there will be no discrimination among characters after death, but all will be alike happy?

Let us not be deceived! God is not mocked! Whatever a man soweth that shall he reap. If he sow to the flesh, he shall of the flesh reap corruption; but if he sow to the spirit, he shall of the spirit reap life everlasting.

Let God be true, and every man be a liar, rather than to evade the face of any positive texts of scripture, to favor any particular tenet whatever. So where the scriptures speak of a separation between the righteous and the wicked, and the just and final retribution that each shall receive, according as their work shall be, whether it be good or whether it be evil; and not only so, but that the stripes shall be proportioned according to the aggravation of the crime, as well as one star (or saint) shall differ from another in glory: I say, do not try to spiritualize these texts away, and accommodate them, or make them mean something which they never intended. So again, on the other hand, where God speaks indiscriminately of general blessings, and gifts in Jesus Christ, universally given; such as, "The tabernacle of God shall be with men, and they shall be his people, and God himself shall be with them, and be their God," &c. Do not try to accommodate these texts to a part of the human family, merely for the sake of shutting a part of mankind out of heaven.

But to return to my subject. I was speaking of the blessing, or happiness of the saints whom Christ shall bring to reign with him on the

earth, when he shall come to set up his universal kingdom here; to be worshipped by all nations, even unto the ends of the earth. They shall not only receive the adoption of sons, to wit, the the redemption of their bodies; but they shall have the pleasure of seeing all the kings and nations of the earth, either destroyed for their wickedness, or brought to bow the knee to Jesus, and willingly confess him to be Lord, to the glory of God the Father. They shall see the King in his beauty. There shall be one Lord, and his name shall be one, from the rising to the setting sun. He shall establish universal peace throughout the universe.

He shall be seated in his temple nigh the beloved city, and his saints shall encamp around him. They shall be clad with white raiment, or the righteousness of Christ, and they shall have the pleasure of seeing all nations come up once a year to worship the Lord of Hosts at Jerusalem. In a word, if this happy reign with Christ for no less than a thousand years, were all the heaven which we were ever to enjoy, one would think it worth life's purchase; notwithstanding it is so little noticed by many. But this is only a prelude to those eternal joys that are yet to be revealed.

4. But I hasten on to speak of those further blessings that shall attend those who die in the Lord, when they shall come to be with Christ in the judgment. But before I speak particularly of this, I must mention a circumstance that will take place previous thereunto. After these thousand years of happy reign with Christ,

Satan shall be loosed out of his prison, and shall go out to deceive the nations which are scattered over the four quarters of the globe, whose number is as the sand of the sea, to gather them together to battle; and they shall come up and compass the beloved city and the camp of the saints, and fire shall come down from heaven and consume them.

Then shall the heavens and the earth pass away with a great noise, and the elements shall melt with fervent heat, and the earth and all the works thereof shall be burnt up, and there shall be no more place found for them. Then shall the dead small and great stand before God, and their books shall be opened, and another book shall be opened, which is the book of life, and they shall be judged out of those things written in the books, according their works.

Now observe. I do not understand that those who die in the Lord are included with the dead that stand before God at the general judgment; for they are not the dead, now, but the living; and have lived and reigned with Christ a thousand years, have been judged and found worthy to receive the adoption of sons; and not only so, but they shall be with Christ in the judgment, and consequently they cannot be the dead that are to be judged. "Know ye not (saith the apostle) that we shall judge angels." Again. "Do ye not know that the saints shall judge the world." 1 Cor. vi. 2, 3.

5. In addition to all these blessings, they, as well as all those whose names were found written in the Lamb's book of life, at the general

judgment, shall not be hurt of the second death. What an unspeakable mercy is this! When the wicked and all those whose names were not found written in the book of life, at the day of judgment, were cast into the lake of fire, which is the second death!

I might here go on to describe the misery of the wicked, in order to make the blessedness of the righteous shine more perspicuously bright; but the subject would be so painful, that I shall spare myself the trouble, as I think it would not be pertinent, on this mournful occasion. I shall therefore proceed to speak of those further joys of the dead which die in the Lord, which I trust and hope our deceased friend has gone to share a part.

6. They shall have the pleasure of seeing a new heaven and a new earth, when the first heaven and the first earth shall have passed away; and they shall see the holy city, New-Jerusalem, come down from God, out of heaven, adorned as a bride for her husband, which is described in the xxi. chapter of the Revelation of St. John the Divine. And they shall walk in the midst of it, in the sight of God and the Lamb.

7. And lastly they shall see death the last enemy destroyed and swallowed up in victory, and an end made to sin and transgression; when there shall be no more curse, neither sorrow nor crying; when all tears shall be wiped away from from all faces, and there shall be no more pain; when the tabernacle of God shall be with men, and they shall be his people, and God himself shall be with them, and be their God; when the

former things shall be done away, and all things shall be made new; when Jesus Christ shall have put down all rule and authority, and reconciled all things unto himself by the blood of his cross; and finally, they shall see God make unto all people a feast of fat things full of marrow, when he shall take away the veil of the covering cast over all people; and Jesus Christ, the God-man Mediator, shall give up the kingdom to God, even the Father, and present his bride, even *human nature*, whom he died for and rose again, that he might wash her in his own blood, and present her spotless before God; and he himself, becoming subject to HIM who put all things under him, shall take home his bride, where he shall be united with her in one, even as the Father and Son are one, that God may be *all*, and in ALL.

Here begins that eternal day of glory, when the mystery of godliness shall be completed in one body; Christ the head being united with all its members, which shall end in perpetual never ceasing glory.

III. And they shall rest from their labors, and their works do follow them.

I shall now speak of those labors that the dead which die in the Lord do rest from.

1. They rest from all the pains and labor which attend this body. They have no longer to eat their bread by the sweat of the face, but they are freed from all the cares and perplexities which attend this mortal life; their bodies do rest in their graves, and turn back to

their primordial dust, while their spirits do return to God who gave them.

They have no longer to provide for food and raiment; and the cares of a family, which often give pain and anxiety, are now at an end.

2. They have no more to attend to the bitter works of repentance and self denial, having once had that repentance given them which is unto life, never to be repented of; and their minds being wholly swallowed up in the love and will of God, they will not be obliged to deny themselves of a full enjoyment of the same.

There will no longer be a warfare between them and the world, the flesh and the devil;—for having gotten the victory over sin, they can cry, "O death! where is thy sting? O grave! where is thy victory? The sting of death is sin—but thanks be to God, who hath given us the victory, through our Lord Jesus Christ."—1 Cor. xv. 55—57.

3. They rest from all the labor which they have undergone and suffered for Christ's sake. Think for a few moments, how much toil and fatigue the apostles and primitive christians underwent when laboring in Christ's vineyard; which attended them even unto death itself;—yet they accounted them not worthy to be named when compared with the glory that should be revealed in them.

The Apostle Paul has given a brief specimen of his labor in his epistle to the Romans, Chap. xi. 24—28. "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered

shipwreck, a night and a day have I been in the deep; in journeying often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and in thirst, in fasting often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches."

All this labor he rested from at the hour of death; and having fought a good fight, and kept the faith; there was henceforth a crown of glory laid up for him, which the righteous Judge shall give.

The saints in all ages of the world down to the present day have waded through many sorrows and afflictions; and the apostle tells us it is through much tribulation we shall enter into the kingdom. But all these tribulations, sorrows and afflictions, are at an end with those who die in the Lord, at the same hour of death. Nothing shall ever enter the cabinet of futurity, to disturb those happy souls who have slept in Jesus Christ, until they awake in his likeness, when they shall be fully satisfied.

But I must pass on.

IV. "Yea, saith the spirit, thay may rest from their labors; and their works do follow them." I shall now attend to those works that will follow all those who die in the Lord.

I. In the negative. None of those works will ever follow them, as a blessing, which they

have done with any sinister views, or selfish motives, to aggrandize themselves in this world, or secure to themselves by their own labor, an interest in Christ, or the world to come.

All these works will prove to be nothing better than hay, wood and stubble, which shall be burnt up, when the day shall declare it, and every man's work shall be tried of what sort it is. And the proprietors of those works will suffer a great loss, notwithstanding, they themselves shall be saved, yet so as by fire. No work that any finite being can do in point of meriting salvation, or purchasing eternal life, will prove to be any better than a spider's web, at the giving up of the ghost.

If God had not out of pure love and mercy, given us his Son, Jesus Christ, to redeem us by his own blood, and give us eternal life in him, we might have all labored in vain to obtain it; therefore no work of this kind can be acceptable to God.

God never requires his creatures to do impossibilities; therefore he does not require of us to ascend into heaven, that is to bring Christ down from above, nor descend into the lower parts of the earth, that is, to bring Christ up again from the dead; but the word is nigh us, even in our mouths, so that he that runs may read.

2 Again, positively. Since God hath saved us, according to his abundant mercy, not for any works of righteousness that we have done; it is our duty to obey, love and fear him, and this he enjoins on us, and it is well pleasing in his sight, when we comply.

Therefore, every work, done out of duty, or love to God, and in obedience to his commands, will follow those who die in the Lord, even beyond the grave; where they will be amply rewarded; even from the forsaking all for Christ's sake, down to the giving of a cup of cold water, in the name of a disciple of Christ. Agreeable to the words of our Saviour; the one whose pound had gained ten pounds was to have dominion over ten cities, and the one whose pound had gained five pounds was to have dominion over five cities; to every man according to his several abilities. And he that giveth a cup of cold water to one of these little ones, in the name of a disciple, shall in no wise lose his reward.

But notwithstanding the works of the righteous will follow them, yet they will not receive the reward as of debt, but as of pure grace.—They will say with the Psalmist, "Not unto us, not unto us, O Lord; but unto thy name, give glory and strength."

V. I shall now make a brief application of what hath been said, and draw to a close.

1. We may learn from what hath been said, that if we would wish to die in the Lord, or sleep in Jesus Christ, & rise to glorious immortality with the saints in life; we must live in obedience to him, and serve him with a pure heart, and an upright mind, and walk in all his commandments blameless; at least, strive as much as in us lies, so to do; and put our whole trust in God, and the word of his grace, for life and salvation beyond the grave.

Do not endeavor to build castles in the air, nor place your hopes upon the wind; but flee to the strong hold ye prisoners of hope; even to Jesus Christ, the Rock of ages, and the Ark of safety, where the weary do run and are at rest. See salvation complete in Jesus Christ, and freely offered to sinners, even the chiefest of them, without money and without price. Why stand ye here all the day idle? even if it has got to be the eleventh hour with some, come now into the vineyard of the Lord, knowing that whatsoever is right he will give you. But if you will now be ashamed of Christ, and of his words, he will be ashamed of you, when he shall come to be glorified of his Father, and of the holy angels.

2. The blessings that will attend those who die in the Lord are incomprehensible, & full of glory.

Where is there a human heart, that would not rejoice at the tho't of having a building of God, a house not made with hands eternal in the heavens, when this earthly house of our tabernacle shall be dissolved? Where is there a soul that would not exult at the idea of coming in the clouds with Christ and the holy angels when he shall make his appearance? What tongue can express, or pen describe the happiness of those who shall be made kings and priests unto God and the Lamb & reign with him on the earth for no less a period than a thousand years? when universal peace shall stretch forth her balmy wings as far as sin hath ever spread his wide domain! O Blessed and holy saints; who shall behold

the king in his beauty! O glorious sight! May I be there to see!—Where is there a soul, that for the sake of a little earthly pleasure, would be willing to lose sight of such glory as this?

Nought in this world may be compared to this. Well might the spirit pronounce those who were found worthy to partake of this glory, blessed indeed: especially when all the rest of the dead shall be deprived of the same. O! would to God I had language to paint out this scene to your understandings in those sublimer strains, in which I view it! I can dwell upon it with such rapturous delight, as heaven itself cannot exceed. Not but that heaven is more glorious in itself; yet this is of so much more immediate consequence, that it almost outshines the very eclat of heaven.

Again, to be with Christ in the judgment; who can express the pleasure? Here is something also, that the wicked who do not die in the Lord shall never taste. Only paint out to yourselves, in your own minds the difference of the feelings between the criminals at the bar, and those who sit on the bench with the chief judge, to see that impartial justice is rendered to every man according as his work shall be.

Finally brethren, let us look forward to that day when all things shall be made new, and all the stars (or people) shall be filled with the glory of God; then shall those who die in the Lord shine like stars of the first magnitude in the firmament of the new heaven, even as one star differeth from another star in glory.

3. May we all be faithful to labor in Christ's ineyard, knowing that in a few more rolling uns our work will be done; and then we shall eap, if we faint not. Our labor here will soon e at an end, therefore let us take the great capain of our salvation for our example, who coninually went about doing good as opportunity resented.

4. We may learn from what hath been said, that God hath given us eternal life, and this life is in his Son; yet whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. All the works which we may ever expect will follow us beyond the grave, are faith, hope, charity, and the fruit of the same, which is love to God and love to man. When faith and hope are swallowed up in realities, they will come to an end; but charity, that universal benevolence, will never cease, so long as there is a God to love, we exist, or any objects worthy of our esteem.

Therefore, let us be persuaded, that neither life nor death, height above, nor depth beneath, things present nor things to come, nor any other creature shall ever be able to separate us from the love of God, which is in Christ Jesus our Lord.

I shall now conclude this discourse, by making a few addresses, suited to the present occasion; beginning with the bereaved Consort of the deceased.

Dear Bereaved Sister,

GOD hath seen fit in years past to bless you with a husband and a growing family. Your lives have been prolonged, through the goodness

of God, and doubtless you have enjoyed goodly days together. But he hath seen fit of late to visit you with his chastening rod. The arrows of death have been commissioned, to come into these windows; first a branch was lopped off thereby, but now the root is taken; first the offspring was slain, but now the head is fallen a victim; and by this stroke you are obliged to part with your bosom companion.

He hath taken his leave of you for a little season, and you must now take your leave of him. But may you not hope to meet him again in that world of glory which we have been treating upon. Therefore do not mourn without measure. Remember that no chastisement, for the present is joyous but grievous; yet afterwards it yieldeth the peaceable fruits of righteousness to all them that are exercised thereby. Endeavor to put your trust in God, and may he be your head and husband, and a Father to your fatherless children. Although you are called to mourn, yet you have not to mourn without hope. You have reason to believe that your husband had chosen that better part, which shall not be taken from him.

Therefore gird up the loins of your mind with truth, watch and be sober, having your feet shod with the preparation of the gospel, and be ready to follow your departed husband, whenever the Lord shall call.

A few words to the Children of the deceased.

My Young Friends,

ALTHOUGH you are young, yet you are

illed to mourn the loss of a Father. Yet remember that you have still a Father, in heaven; ie God and Father of all living. Therefore, s your earthly parent is taken from you, you ıust look up to God, he will be your Father. While you call to mind your earthly parent, remember the councils, which doubtless he hath given you from time to time, and endeavor to walk thereby. Although you are young, remember too, that you may die. It is but a little while, since your little brother was taken rom you, and now your father will soon be buried out of your sight. Be not terrified at hese things, but receive instruction thereby. Place not too high a value on the things of time and sense; but seek the kingdom of heaven, and its righteousness, and all other needful blessings shall be added unto you.

A word or two to the Brethren of the deceased.

Dear Brethren,

YOU are this day called to mourn the loss of a worthy Brother, thus teaching you the frailty and mortality of human nature, and the uncertainty of all earthly enjoyments. May each of you be suitably affected thereby, and may it be a profitable lesson unto you. And may you learn from it, to be also ready, at all times, to close with death, and bid a final farewell to all things of time and sense. May God sanctify this stroke of his providence to you, to the bereaved Consort, to the children, & all the connexions of the deceased, to your spiritual and everlasting good.

I shall close with a few words to this respectable audience.

My Brethren and Friends,

WE have before us a solemn monitor, teaching us our own dissolution.

How oft do we see one falling on the right hand, another on the left—children taken from their parents, and parents from their children—wives from their husbands, and husbands from their wives; and some in a most sudden and unexpected manner.* We still survive, witnessing to ourselves and others, that we are monuments of God's mercy.

We have this day come to pay the last respects to the remains of one of our fellow mortals.

The allwise Jehovah hath seen fit to remove from this house, a kind and tender husband, an affectionate father, a loving brother, a useful citizen, and a happy member of society, most loving and beloved.

This ought to admonish us, who are heads of families, to discharge our duties as parents, not knowing how soon we may be taken from our children.

Let the youth be quickened to their duty, to walk in the paths of virtue and piety.

Let us, one and all, while we feel to drop a tear of sympathy, and mourn with those that mourn, endeavor to so live, and so conduct, as we shall wish we had done when we come to die. That we may finally sweetly fall asleep in Jesus Christ, and be received into those realms of celestial glory, where no sin nor sorrow can ever enter. *Amen.*

* This refers to Mr. *Seth Walker*, who was drowned in a well.

A MEDITATION *on the* IMMORTALITY *of the* SOUL.

——Inter silvas academi quærere verum.
Hor. Ep. 2. l. 2. v. 45.
To search for truth in academic groves.

THE course of my last speculation led me insensibly into a subject upon which I always meditate with great delight, I mean the immortality of the soul. I was yesterday walking alone in one of my friend's woods, and lost myself in it very agreeably, as I was running over in my mind the several arguments that establish this great point, which is the basis of morality, and the source of all the pleasing hopes and secret joys that can arise in the heart of a reasonable creature. I considered those several proofs.

Fisrt, From the nature of the soul itself, and particularly its immateriality; which though not absolutely necessary to the eternity of its duration, has, I think, been evinced to almost a demonstration.

Secondly, From its passions and sentiments, as particularly from its love of existence, its horror of annihilation, and its hopes of immortality, with a secret satisfaction which it finds in the practice of virtue, and that uneasiness which follows it upon the commission of vice.

Thirdly, From the nature of the Supreme Being, whose justice, goodness, wisdom and veracity are all concerned in this point.

But among these and other excellent arguments for the immortality of the soul, there is one drawn from the perpetual progress of the soul to its perfection, without a possibility of ever arriving at it; which is a hint that I do not remember to have seen opened and improved by others who have written on this subject, tho' it seems to me to carry a great weight with it.—How can it enter into the thoughts of man, that the soul, which is capable of such immense perfections, and receiving new improvements to all eternity, shall fall away into nothing, almost as soon as it is created? Are such abilities made for no purpose? a brute arrives at a point of perfection that he can never pass: in a few years he has all the endowments he is capable of; and were he to live ten thousand more, would be the same thing he is at present. Were a human soul thus at a stand in her accomplishments, were her faculties to be full blown, and incapable of farther enlargements, I could imagine it might fall away insensibly, and drop at once into a state of annihilation. But can we believe a thinking being, that is in a perpetual progress of improvements, and travelling on from perfection to perfection, after having just looked abroad into the works of its Creator, and made a few discoveries of his infinite goodness, wisdom and power, must perish at her first setting out, and in the very beginning of her enquiries?

A man, considered in his present state, seems only sent into the world to propagate his kind.

He provides himsef with a successor, and immediately quits his post to make room for him.

——————————————Hæres
Hæredem alterius, velut unda supervenit undam.
HOR. Ep. 2. l. 2. v. 175.

——Heir crouds heir, as in a rolling flood,
Wave urges wave. CREECH.

He does not seem born to enjoy life, but to deliver it down to others. This is not surprising to consider in animals, which are formed for our use, and can finish their business in a short life. The silk worm, after having spun her task, lays her eggs and dies. But a man can never have taken in his full measure of knowledge, has not time to subdue his passions, establish his soul in virtue, and come up to the perfection of his nature, before he is hurried off the stage. Would an infinitely wise being make such glorious creatures for so mean a purpose? Can he delight in the production of such abortive intelligences, such short-lived reasonable beings? Would he give us talents that are not to be exerted? capacities that are never to be gratified? How can we find that wisdom which shines through all his works, in the formation of man, without looking on this world as only a nursery for the next, and believing that the several generations of rational creatures, which rise up and disappear in such quick successions, are only to receive their first rudiments of existence here, and afterwards to be transplanted into a more friendly climate, where they may spread and flourish to all eternity.

There is not, in my opinion, a more pleasing and triumphant consideration in religion than this of the perpetual progress which the soul makes towards the perfection of its nature, without ever arriving at a period in it. To look upon the soul as going on from strength to strength, to consider that she is to shine forever with new accessions of glory, and brighten to all eternity; that she will be still adding virtue to virtue, and knowledge to knowledge; carries in it something wonderfully agreeable to that ambition which is natural to the mind of man. Nay, it must be a prospect pleasing to God himself, to see his creation forever beautifying in his eyes, and drawing to him by greater degrees of resemblance.

Methinks this single consideration, of the progress of a finite spirit to perfection, will be sufficient to extinguish all envy in inferior natures, and all contempt in superior. That cherubim, which now appears as a God to a human soul, knows very well that the period will come about in eternity, when the human soul shall be as perfect as he himself now is: nay, when she shall look down upon that degree of perfection as much as she now falls short of it. It is true, the higher nature still advances, and by that means preserves his distance and superiority in the scale of being; but he knows that, how high soever the station is, of which he stands at present, the inferior nature will at length mount up to it, and shine forth in the same degree of glory.

With what astonishment and veneration may we look into our own souls, where there are

such hidden stores of virtue and knowledge, such inexhausted sources of perfection? We know not yet what we shall be, nor will it ever enter into the heart of man to conceive the glory that will be always in reserve for him. The soul, considered with its Creator, is like one of those mathematical lines that may draw nearer to another for all eternity without a possibility of touching it: and can there be a thought so transporting, as to consider ourselves in these perpetual approaches to Him, who is not only the standard of perfection, but of happiness!

L.

SPECTATOR, Vol. 2. p. 109. No. 111.

On the THOUGHTS of GOD.

I DO not know a grander or sublimer subject to entertain my readers with, than the consideration of the *Thoughts of God*. O subject immense! who is able to speak, write, or even think upon it with propriety? I shall only mention the eight following properties of the *Thoughts of Jehovah*, which I recommend to the serious attention of all.

1. God's Thoughts are permanent: "The counsel of *Jehovah* standeth forever, the tho'ts of his heart to all generations;" Psalm xxxiii

11. His thoughts do not change, vary, and perish like ours; but they remain, and stand fast from one generation to another.

2. They are innumerable: "Many, O *Jehovah*, my God, are thy wonderful works which thou hast done, and thy thoughts which are to us ward; they cannot be reckoned up in order unto thee; if I would declare and speak of them, they are more than can be numbered:" Psalm xl. 5.

Oh, how innumerable are the thoughts of God! their number is infinite. Our thoughts are many: who can number the thoughts that pass through the mind of even one man? and, what then shall we say of the number of the thoughts of Him, who gave man power to think?

The thoughts of God must be as numerous as all the creatures he has made, put together; for this plain reason, because they never could have existed, had not the Creator thought upon them: Thus, all the creatures he hath formed are pictures of his thoughts; and Oh, how great is their number! The providential care of God towards all his creatures, without exception, farther multiplies his thoughts. He thinks of them all, from the highest angel in heaven, down to the smallest microscopial object; and constantly provides for them all, both the means of existence and happiness. All their natures, inclinations, &c. and all the principles, motives of action, thoughts, words & actions, of rational intelligences, are known to God.

"O *Jehovah*, thou hast searched me, and known me. Thou knowest my down-sitting, and mine up-rising, thou understandest my thoughts afar off. Thou compassest my path, and my lying-down, and art acquainted with all my ways; for there is not a word in my tongue, but lo, O Lord, thou knowest it altogether: thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it:" Psalm cxxxix. 1——6.

All things that have been, are, or shall be, are open before God, as also, all possible causes & effects. All the several limbs & various parts of animals, with all their motions and uses, must have existed in the thoughts of God, before ever they could exist in any of his creatures. "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them:" Psalm cxxxix, 15, 16. So that in the thoughts of God, all our limbs, with all their motions, must have existed, and all their uses been designed there, before we were born: not only all the bones in our bodies, (which are 284) but all our veins, (which are as many as the days in a year) with all our arteries, muscles, nerves, &c. &c. were in his mind, before they were in our bodies. God's thoughts, as revealed by his works of creation and providence, are innumerable.

3. The thoughts of God are both infinite in number and very precious: "How precious also, are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand: when I awake I am still with thee;" Psalm cxxxix. 17, 18.

O what a joyful consideration it is, that not even a sparrow is forgotten before God! how much less then, a man who puts his trust in the Lord, and delights in the service of his Creator. If God employs more thoughts in caring for, keeping, and protecting one of his faithful servants, than can be numbered by man, and which are said even to exceed the sand on the sea shore; how many thoughts must he employ respecting all his creatures, and all their different circumstances! It is a glorious consideration for each person who loves and fears God, to think that, though God has such infinite number of things and beings to care and provide for —yet he is as much at leisure, to notice every case and circumstance of the poorest suppliant that ever called upon his name, as tho' he had nothing else to attend to! He is present with those that hope in him, by night and by day; he thinks upon them whether they wake or sleep; when they prosper or when they suffer adversity; whether they are well or sick; in trouble or at ease; whether surrounded by friends or foes; let who will forget them, he earnestly remembers them still: he thinks on them while living, and doth not forget them when they die: he knows their sorrows, and how to deliver

them from trouble, temptations, and afflictions: he remembers all their works of love, and will reward them. O Lord, think upon me: remember me also, O my God; and spare me, according to the greatness of thy mercy. Remember me, O my God, for good! "Remember me, O *Jehovah*, with the favor that thou bearest unto thy people: O visit me with thy salvation. That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation: that I may glory with thine inheritance:" Psalm cvi. 4, 5.

As the choicest thoughts of men are expressed by words, and by writing, so our God has been pleased to express many thousands of his thoughts in that sacred book which we call the Bible. There we may read the precious tho'ts of our kind Creator, beneficent Preserver, bountiful Benefactor, and loving Redeemer, upon a great variety of subjects, which are of the utmost importance to us that can be conceived. There he has revealed his thoughts of love, grace and mercy towards us. He has there told us what he has done in times past, and what he will do in time to come; what he thinks fit for us to do, and what he intends to do with and for us. O how precious are the thoughts of God, which he hath revealed, and caused to be written for our perusal & instruction! But I can only give brief hints.

4. The thoughts of God are very deep: "O *Jehovah*, how great are thy works! and thy thoughts are very deep;" Psalm xcii. 5. The heart of man is deep; and how much more so

the thoughts of God! Who can understand the amazing depth of his own inward thoughts?—how much less the infinite profundity of the thoughts of God! "O the depth of the riches both of the wisdom and knowledge of God!—How unsearchable are his judgments, and his ways past finding out!" Rom. xi. 33.

We can sooner measure the depth of the sea, or dip out the waters of the ocean, than sound the depth of the thoughts of *Jehovah*.

5. The thoughts of God are as high as they are deep: "For my thoughts are not your thoughts; neither are your ways my ways, saith *Jehovah*: For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts:" Isaiah lv. 8, 9.

How infinitely deep and high are the thoughts of God! We may say of them as the Scripture says of him; "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is, (*or*, he is) as high as heaven; what canst thou do? deeper than hell, what canst thou know? The measure thereof is longer than the earth, & broader than the sea:" Job xi. 7, 8, 9.

Some men limit God's *wisdom*, others limit his *power*, and many limit his *love* and *goodness*; but this limitation proves,

6. That they are ignorant of the thoughts of God. "But they know not the thoughts of *Jehovah*, neither understand they his counsel;" Micah iv. 12. "For who hath known the mind of the Lord; or who hath been his coun-

sellor? Who hath directed the spirit of *Jehovah*; or, being his counsellor, hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgement, and taught him knowledge, and shewed to him the way of understanding?" Rom. xi. 34. Isaiah xl. 13, 14.

As men are incapable of teaching God knowledge, so also of knowing the thoughts of God, unles he is pleased to reveal them. We cannot pretend, with the least degree of certainty, to know the thoughts of men, which lie concealed within them; much less can we know the thoughts and counsels of the infinite Supreme, any farther than he manifests them by his works and word. "But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things: yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so, the things of God knoweth no man, but the Spirit of God:" 1 Cor. ii. 10, 11. But God knoweth his thoughts towards us, and he hath declared them to be,

7. Thoughts of peace: "For I know the thoughts that I think towards you, saith *Jehovah*; thoughts of peace, and not of evil, to give you an expected end:" Jer. xxix. 11.

It is well that God has good will towards his creatures, and that his thoughts are thoughts of peace, & not of evil; and these gracious peaceful thoughts are revealed in the promises of peace and truth, wherewith the Holy Scriptures abound.

8. God will perform his thoughts: "The anger of *Jehovah* shall not return, till he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly;" Jer. xxiii. 20. xxx. 24.

How many devices soever are in the hearts of men, the counsel of the Lord shall stand; he will perform his pleasure; his will shall be done. "The fierce anger of *Jehovah* shall not return, until he have done it, and until he have performed the intents of his heart." How vain will all the rage of *Jehovah*'s enemies be, to prevent the accomplishments of his thoughts and designs! What God purposeth he will fulfil. This hath often been matter of great satisfaction to me, especially in matters where Christians disagree, respecting prophecy, or future events: thus have I thought and said, *All our disputings will neither help nor hinder: what God hath determined, shall be, let who will contradict or oppose! What his goodness desires, & his wisdom designs, his power shall perform.*

My rule for interpreting prophecy, is to take it in the plainest sense that it is capable of being understood in, consistent with the ideas that we ought to have of the Great Supreme.

As those that have been hitherto fulfilled, have been fulfilled literally, and very exactly; I therefore take it for granted, that the remainder shall be accomplished in the same manner, as far as the nature of things will allow. Certain I am, that God hath power to perform his thoughts, and most certainly he will fulfil his

words. The prophecies which the prophets have delivered, appear to me in their most obvious sense, to be worthy of a God to promise and to perform. Doubtless their accomplishment shall completely answer predictions, and be as plain to the eye, as the prophetic descriptions are to the ear. Nevertheless, a latitude must be allowed to some prophecies, whose accomplishment may be slow and progressive, and may be said at first to be partially fulfilled, afterwards more fully, but finally, they must all be completely and perfectly fulfilled.

And who can tell what thoughts God hath concerning us, our land, nation, &c.? What great designs he may perform this year, no mortal alive can tell. Perhaps he may think proper to call us out of the world, or exercise us with great troubles and afflictions in the world: but if we love God, all things shall work for our good. If we trust in him, we shall have nothing to fear from any event that can take place.

"Trials may press, of every sort;
"They may be sore, they must be short:
"We now believe, but soon shall view
"The greatest glories God can shew."

Since God's thoughts are so towards us, let us always delight to think of him. Let God be in all our thoughts; then we may each say with David; "In the multitude of my thoughts within me, thy comforts delight my soul;" Psalm xciv. 19.

E. WINCHESTER.

On the IDEA *that prevails among many, that* GOD *is, in a proper sense, the Author of Sin.*

AMONG all the horrid calumnies that have undeservedly been cast upon the character of the God of Love, the fountain of all goodness, and the well-spring of all life & happiness, there is none more horrid, and yet in many places none more common, than that of making God the Author, or, as others say the Creator of sin.

If I had a father, or a friend, and should hear him branded with any piece of conduct half so black as this charge makes the God of Purity, I should endeavor to vindicate his character, and shew the baseness & falshood of the charge —And can I hold my peace, and not endeavor to vindicate that most sacred character of *Jehovah*, that is daily disgraced by this blasphemous and malicious charge? No; I will refute it, if possible.

When the consequences of any position are absurd, the position itself cannot be true, and ought to be rejected.

Arguments against GOD'S *being the Author, Creator, or, in any proper sense, the Cause of sin.*

1. IF God is the creator, or cause of sin, then did Christ come into the world to destroy his Father's works or decrees; which is absurd.

Christ did not come to destroy and put away the works of his Father;

But he was manifested to destroy the works of the devil, and put away our sins:

Ergo, sin cannot be the production of God.

The major is self-evident; the minor is proved by 1 John iii. 5, 8.

Therefore the conclusion inevitably follows.

2. God cannot bring forth a production contrary to his nature:

Therefore, he is not the author of sin.

3. The law of God forbids sin, in the most peremptory manner;

But God cannot deny himself, nor forbid his own decrees.

Therefore, sin is not produced by the decrees of God.

What should we think of a tyrant that should send forth a proclamation, that none of his subjects should rebel, but at the same time should secretly purpose that they should all rebel; and by his influence should cause them to commit those acts that could not possibly be done without involving the actors in high treason.

Far be it from us to have such thoughts of God! and yet, if he is the author of sin, we must have such thoughts and worse, of a Being infinitely powerful, who should by a law forbid sin, and yet by his decree command it. Such duplicity might well become the foe of God and man, but never the great *Jehovah*, the Being of infinite *power*, *wisdom*, and *goodness*.

4. God's works were all good; he shall rejoice in his works; he loveth all things that he

hath made, and hateth nothing that he hath created.

But sin is evil; God cannot delight therein: he cannot look upon it; it is that which his soul hateth, the abominable and acursed thing which is most offensive to him:

Therefore, sin was not brought into being by God: neither is he the author of it, either morally or physically.

5. Men ought to love and delight in all that God produceth;

But they are forbidden to delight in sin; yea, they are commanded to hate it:

Therefore, sin is not one of the divine productions.

6. Men shall be commended and rewarded for doing the will of God from the heart;

But God will never commend them for sinning, but contrariwise, will punish them in proportion to their crimes:

Which plainly shews, that sinning is not performing the will of God.

7. If God can decree or bring forth sin, the following absurdities will follow: *viz.*

Love can produce or bring forth enmity; justice, injustice; holiness can bring forth unholiness; truth can beget falshood; light, darkness; and goodness may be the parent of evil. Purity may generate impurity; and perfection may cause imperfection, &c. These and a thousand absurdities, will follow the supposition that God is the creator of sin. These absurdities are as great, as for a fountain to send forth salt water and fresh at the same time.

But some will say, that unless God produceth all evil as well as all good, he cannot be infinitely as well as absolutely perfect.

To this I answer, that this is just as absurd as it would be to say, that the sun in the firmament would have a perfection greater, upon the supposition that it could emit cold and darkness, than it now has when it can send forth nothing but light and heat. Whereas all reasonable men will allow, that the highest possible perfection we can suppose in the sun, is the impossibility of its emiting any thing but light and heat: and that it would be a great imperfection in the sun, if it were possble for it to send forth darkness or cold.

Thus, "God is light, and in him is no darkness at all:" all good proceeds from him, but no evil: "God cannot be tempted with evil; neither tempteth he any man. Every good gift, and every perfect gift, is from above, and cometh down from the Father of Lights, with whom there is no variableness, neither shadow of turning." James i. 13, 17.

The highest perfection of God, consists in the absolute impossibility of evil, or sin, proceeding from him: but if he is the cause or author, and especially *the creator* of sin, there is far more than the *shadow of a turning* in him: there is, in that case, variableness indeed, in Him who is call unchangeable; which is blasphemy to suppose.

But when I have reasoned thus with some, they have brought these words of Scripture; "Shall there be evil in the city, and the Lord

hath not done it?" Amos iii. 6. To which I answer, *Non malum peccatum, sed malu pœna*: Not the evil of sin, but the evil of punishment.

I am told this is a sophistical distinction of the schoolmen. Possibly it may be theirs; I have never read any of their works; but this distinction is founded in the nature of things, in my opinion: for war, famine, pestilence, earthquakes, fire, &c. &c. are punishments inflicted on the account of sin; and the more these are proved to be inflicted by the hand of God, the more evident it is that he is not the author, creator, or cause of sin; for then how should God be just in punishing men for sin, if he willed them to sin! Who can answer this?

I have, in my time, conversed with two sorts of people that believe God to be the author of what I call sin, that are consistent with themselves. One party declare that God brought sin and misery into the world for his own glory, and the greatest possible advantage to the universe at large; and that the same reasons which first induced him to cause the existence of sin, and its consequences, guilt, fear, pain, sorrow, &c, will also cause him to continue them in being while he exists.

A divine of this class has asserted, that "If the fire of hell should ever go out, the light of heaven would no longer shine; and that every degree of misery that the damned in hell endure, increases the happiness of the saints in heaven, *millions of millions* of degrees."

The other party suppose, that, properly, there is no sin in the world; that as all things come to pass by the will of God, and his immediate influence upon his creatures, he is as well pleased with the murderer, adulterer, thief, blasphemer, liar, profane swearer, athiest, &c. as with the most upright moral man in the world, or what I should call the best Christian. They deny that men are moral agents at all, and consequently deny God's right to punish any of his creatures for any thing they do.

I was once riding with a man of these absurd sentiments, and I asked him, whether the two cotemporaries, Nero and Paul, equally did the will of God, and were alike acceptable to their Creator, and both equally happy at the moment of their death? He answered without hesitation, Yes. I then asked him, whether if he should kill me, and then commit suicide, or self-murder, we should be both immediately happy? He said, Yes. I then told him plainly, that if I had not a better opinion of his disposition than I had of his sentiments, I should not like to ride the road with him.

But some will say, From whence did sin proceed? I answer, It is impossible it should come from God.—But can you tell from whence, or by what means, it came into existence? If you cannot, says one, I will insist upon it, that it owes its existence to God, and proceeded from him.—That would be an unfair conclusion; for I may not be able, with certainty, to tell from whence a thing came, and yet may be able in-

fallibly to point out some places from which it did not, and could not come.

As for instance, I may be sailing over the ocean, and see a mountain of ice, and one may ask me, from whence came this mountain of ice? I may answer, I do not know. But suppose he should say, This mountain of ice fell from the sun; I might be able to contradict him, and declare with as much certainty that it did not drop from the sun, as though I could tell exactly from whence it came. For I might reasonably argue, that the fountain of light and heat could never produce a mountain of ice, for this plain reason, that heat cannot be the parent of cold. The same reasoning will apply to the present. Though I may not be able to say how sin came into the universe, yet I have clearly proved that God is not the author of it; and having vindicated his character, I am the less concerned to say from whence sin came. If it did not arise from the free agency, natural, peccability, or mutability of rational intelligences, and the possibility of it was not implied in their state of trial and probation; then I confess I know not how it entered the universe. But as I am well satisfied that it entered at the door of the free agency of intelligences, combined with their natural mutability; and the possibility of it could not have been prevented, without destroying that beautiful order which God appointed: and as I know most infallibly that God could not be the author of it: I shall concern myself no farther how it came.

E. W.

A General Epistle to all who believe the Doctrine of General Redemption, *and* Universal Restoration, *both in* Europe *and* America.

My dear Friends, Brethren and Companions,

IT having pleased Almighty God, of his great mercy and goodness, to shew to many these glorious truths of late, and amongst others, the writer of the following Epistle, though unworthy of that high honor: he therefore, as one that has obtained mercy of the Lord to be faithful, begs leave, with all humility, to present this token of his love, to all those who are persuaded that Jesus having redeemed all men through his blood, will finally bring them all to bow the knee, and swear allegiance to him, and will reconcile and rehead all things to himself.

Dear brethren, suffer the word of exhortation —and read over this letter daily, till you find the spirit of it hath taken entire possession of your hearts, and till you are enabled, through grace, to practice the important duties here recommended.

You profess to believe the universal benevolence of the Deity; O let me exhort you to imitate the love of your Father who is in heaven. Do not let hatred & wrath dwell in your hearts,

while universal love dwells upon your tongues. For nothing is a more palpable absurdity and contradiction, than a man professing to believe the universal benevolence of the Deity, and yet full of partiality and malice himself! Let all professing universal love, remember, that "if a man say I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" As the belief of God's universal love to his creatures, tends to dispose our minds to love them too; so the love of God shed abroad in our hearts, will enable us with pleasure to perform it. We must not only love our brethren, and professed friends, but we must love our enemies, bless them that curse us, do good to them that hate us, and pray for them that despitefully use us, and persecute us.

This love to mankind we must shew by avoiding all that will hurt them, as far as possible: we must do them no harm, neither by actions nor by words; we must not allow ourselves so much as to think evil of them, far less to speak evil of them, on any occasion; all slandering, lying, tattling, whispering, backbiting, &c. (crimes which are too frequent in the world) should be wholly avoided, as the mischief they occasion to society is inconceivable; besides, they are expressly contrary to, and breaches of the plain commands of God, given to Moses, & confirmed by Christ and his apostles.

"Thou shalt not go up and down as a tale-bearer among thy people; neither shalt thou stand against the blood of thy neighbor; I am

Jehovah. Thou shalt not hate thy brother in thine heart: Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him. Thou shalt not avenge, nor bear any grudge against the children of thy people; but thou shalt love thy neighbor as thyself: I am Jehovah. Lev. xix. 16, 17, 18.

"Let love be without dissimulation. Abhor that which is evil: cleave to that which is good. Be kindly affectioned one to another, with brotherly love; in honor preferring one another." Rom. xii. 9, 10.

"Let all bitterness, and wrath, and anger and clamor, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tender-hearted, forgiving one another, even as God in Christ hath forgiven you." Eph. iv. 31, 32.

"Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings; as new born babes, desire the sincere milk of the word, that ye may grow thereby." 1 Pet. ii. 1, 2.

Ceasing to do evil, is the next step towards learning to do well; and would all people learn to leave doing harm, there would be much less need, than there is now, of acts of kindness and mercy: for the great part of all the real miseries that are in the world, owe their existence and continuance to those dreadful principles, selfishness, envy, pride and wrath, which are the the ruling tempers in the most of men, and which horrid dispositions fill the world with every evil work.

All men have a right in justice to require one of another the following, which, to give it the greater force, I put it into the form of

An humble Petition of each Man to his Neighbor.

"DEAR NEIGHBOR,

"IF you can do me no good, pray do me no harm. If you can give me no employ yourself, pray do nothing that shall deprive me of what I have, or hinder me from obtaining an honest livelihood in the world: If you cannot forward me, do not hinder me. Do not interfere with my business, nor meddle with my domestic concerns. Do not blast my reputation with false reports, nor wound my peace by seeking occasions against me. If you can say nothing to my advantage, say nothing at all about me; and if you cannot afford to help me forward, it will cost you nothing to let me alone." Reasonable as this petition my seem, it is not attended to as it ought to be, or we should not have such need to shew kindness and relieve the distressed.

But we ought not to content ourselves with *not* doing any harm; we should seek to do good to all men as we have opportunity, and according to our ability. We should feed the hungry, give drink to the thirsty, cloth the naked, visit the poor, sick, strangers, prisoners, fatherless, widows, and mourners in their affliction: and in general should do to all men as we would they should do to us.

Let me exhort you to shew the same respect to religious societies that think differently from you, as you would wish them to shew to yourselves. Do not rail against them; nor depreciate their ministers, nor judge, nor condemn them, lest ye yourselves be judged and condemned. Consider that all must give an account to God, and that the judge standeth before the door; & therefore never take upon yourselves to be judges for others, but endeavor to be ready to give up your accounts to God, when he shall call you. Never speak evil of those who are in authority; not stir up broils, debates and quarrels, in the families, neighborhoods, towns, cities, kingdoms and countries where you dwell.

Never render railing for railing, but, contrariwise, blessing; and how many evil things soever are said of you, be sure you never return any harsh or provoking words.

Never let envy, that basest and meanest of vices, dwell in your breasts, nor be harbored in your minds; but be always filled with meekness and entire resignation to the will of God.

But were I to give you the most advice in the fewest words, it should be in these, *Die to your own wills.*

This lesson may be hard to learn, but when once it is gained, it is a source of endless happiness: for when once your own will ceases to rule you, a new and delightful dawn of heavenly sensibilities will arise in your souls, and pride and rage will prevail no more. O be humble! "Pride was not made for man," says the son of Sirach; and an excellent sentence it is. The

highest angel in heaven is the humblest of all created beings, and the devil is the proudest. O then beware of pride, which make us devils incarnate; and learn humility of *Jesus*, who is meek and lowly in heart, and ye shall find rest to your souls. If once we learn to be humble as we ought, nothing can fill us with wrath, for its fuel will then be gone: for when pride ceases, wrath must expire. I will therefore lay down this as an infallible rule, by which we may know how far pride has the dominion over us: "*Just as much as the words of others make impression upon us, either to puff us up and please us, or to depress us and make us angry; just so far pride is alive in us.*"

We should therefore embrace afflictions, pains, wrongs, reproaches, malice, and all the evils that come upon us, as the means of curing us of pride, and filling us with the deepest humility and self-abasement. Yea, we should turn all our miscarriages and failings into fuel to burn up and destroy our pride. Thus we should beat Satan with his own weapons, and make those things designed by him for our destruction, the very means of our salvation.

Give me leave to recommend earnest and fervent prayer as your daily employ. Pray for yourselves, for all saints, for all men; and if you get any good by reading this letter, do not fail to pray for the unworthy writer, who sincerely wishes to serve you all in the bonds of the gospel.

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship

of the Spirit, if any bowels and mercies; fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind.—Let nothing be done through strife or vain glory, but in lowliness of mind. Let each esteem others better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus."

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think of these things and practise them. For the grace of God that bringeth salvation to all men, hath appeared: teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ: who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

E. W

THE SPIRITUAL STAFF.

A Letter wrote by Mr. W. H. *to a young man, who had lately presented him with a walking-stick.*

MY DEAR FRIEND JOB,

YOU were pleased, not long since, to present me with a staff, of your own making; with which I am pleased and delighted, and take it with me wherever I go. Now, by way of gratitude and acknowledgment, I send you, in return, a few meditations on a staff, which I call, *A staff spiritualized;* hoping that mine will be as acceptable to you as your's is to me; that you may take as much delight and pleasure in mine, as I do in your's, or more; and that you may be more benefited by it than I possibly can by that which you sent me. Under the similitude of a walking-stick, I would recommend religion to you in these particulars.

I observe, concerning a staff, that it is an implement for the hand, which is an active member. The Israelites were commanded to eat the passover, *with their staff in their hand.** It is not a thing merely to be looked at, but

* Exod. xii. 11.

rather to be used and handled. Such a thing religion is, my friend; it is to be taken in hand and practised, and not to be only looked at or talked of. Religion is real, open, and undisguised, like a staff in the hand. It is to be felt and experienced in the very heart and soul, and not a cloak or disguise for falsehood and hypocrisy. Therefore my Job, do not stand contending with mere looking at religion, or talking of it; but lay hold on it, handle, and embrace it. Again,

A staff is an instrument for travellers. A person takes it with him wherever he goes, as his constant companion; though, when going abroad, he leaves all his other goods and companions at home. Thus Jacob went from his father's house, having neither wealth nor company but his *staff*.* The angel had his staff,† and so had Elisha.‡ The disciples were commanded to take nothing for their journey, *save a staff only*.‖ So every one that travels towards Heaven, must take religion with him, to be his constant companion wherever he goes, otherwise he cannot travel towards that better country. We are not ashamed to take our staff with us into any company or place we go: no, we take it to fairs and markets; upon Lord's days and week days; when we go among pious persons or prophane. In like manner, my friend, may you and I never leave our religion at home when we go abroad; nor abroad when we come home: never be ashamed of it in any compa-

* Gen. xxxii. 10. † Judges vi. 21. ‡ 2 Kings iv. 29. ‖ Mark vi. 8.

ny; but let it be as open & constant, with us, as the staff in our hand, which we carry ever with us. Furthermore,

A staff is a weapon, both offensive and defensive. It serves to defend and protect the owner, as well as to offend and hurt his enemy. Thus it is a military weapon, or a piece of armour. David took his staff in his hand, when he went to encounter with Goliah.* Benaiah took his staff only with him, when he went to engage with the robust Egyptian.† In this, also, religion will answer exceeding well; it will defend the believer, and offend his adversary. The grace of faith, in particular, hath these qualities. It defends the believer, by quenching all the fiery darts of the wicked:‡ it overcomes the world and the devil. The glorious exploits and victorious triumphs of faith, are recorded in Hebrews, chap. xi. See how religion, under the name of wisdom, is applauded by Solomon; *Get wisdom, get understanding; forget it not, neither decline from the words of my mouth: forsake her not, & she shall preserve thee; love her, and she shall keep thee. Wisdom is the principal thing.*‖ Oh! may Job and I ever carry this excellent and useful weapon with us, until we have entirely gained the victory, and have nothing more to fear, in the field of battle. The church of Christ hath no weapon but her *religious staff*; yet she is to her enemies terrible as an army with banners. Moreover,

* 1 Sam. xvii. 40. † 2 Sam. xxiii. 20, 21. ‡ Eph. vi. 16. ‖ Prov. iv. 4, &c.

A staff serves to support, help, and direct. It supports the weak, helps the lame, and directs the blind: so it serves, in some measure, instead of strength to the weak, aged and infirm; instead of legs to the lame, and of eyes to the blind: *Thy staff doth comfort me*, saith the Psalmist. Jacob, in his weakness and old age, worshipped, bearing on the top of his staff.* God promiseth his people length of days in Jerusalem, and that very man should be with his staff in his hand for every age.† Now, the spiritual staff will not only answer to the literal, for these purposes, but exceed it, as much as the soul doth the body, and as eternity is more important than time; for it makes the weak strong, the lame to walk uprightly, and the blind to see clearly. It strengthens the weak hands, and confirms the feeble knees. It opens the eyes of the blind, and brings men from darkness into God's marvellous light. It enables the lame to leap as an hart. Oh! happy the owner of this staff! may you and I find much benefit by it. Again,

A staff is a riding and a walking instrument: I make use of it both ways, though more in the former; as I ride much, and walk but little. Balaam riding on his ass, had his staff in his hand. As a staff will suit both the horseman and the footman, so religion well becomes the rich and poor, high and low, persons of all ranks and degrees. It is neither beneath the prince, nor above the peasant; but very commodious, nay, absolutely necessary for both The rich

* Heb. xi. 21. † Zech. viii. 4.

man cannot ride safe and bold without his spiritual staff; neither can the poor man walk well without it; therefore, my Job, whether you be a footman or a horseman, venture not without this staff; you will find it exceeding useful; for her ways are ways of pleasantness, and all her paths are peace, both to the master and servant. But,

A staff adds to the weight of the traveller, yet enables him to go faster. It makes him heavier, and yet nimbler; it might seem to hinder, but really helps. It is a burthen, and still an advantage. In this respect, it is like shoes to a person on a journey; though they add to his weight, they enable him to walk better. Wings are an additional weight to the bird, but without them he could not fly. Religion is called a yoke and a burthen. In this light you may suppose it to be a weight and trouble; but the burthen is light, and the yoke easy; a burthen that helps on the bearer, and a yoke that draws him forward. Some think religion to be perfect slavery, but imagine sin to be the most extensive liberty that can be enjoyed: whereas, the persons who have tried both, know by experience, that such as are under the dominion of sin, are slaves and captives with a witness! but those who are truly religious, enjoy the best liberty, and are free indeed. Christ appeared to destroy the works, or snares of the devil; to proclaim liberty to the captives, and the opening of the prison those that were bound. If the Son make you free, then are you free indeed. Therefore, my dear friend, let not the weight of

this staff frighten you. If you make use of it, instead of being a hindrance, you will find it will have a mighty tendency to facilitate and accelerate your journey heavenward. To fear the Lord, and depart from evil, shall be health to thy navel, and marrow to thy bones. In short, without this staff, you can never enter into glory. I may note further, that,

A staff is both a driving and a drawing instrument, especially such an hooked one as you gave me. It will drive open gates before me when I ride, and draw others to me. God's heavy and grounded staff of judgment scattered the Assyrians.* In Zech. xi. 7. we read of a staff called Bands; and some tell us, that the very term *religion* (from *religio*) signifies *tying*, or *binding*. Again, religion doth draw the saints to God; to love one another; to love the gospel; to love gospel principles and practice, and at last it will draw them to Heaven itself. It directs one what to shun, and what to embrace; what to reject, and what to choose: it makes one wise unto salvation. Finally,

A staff is used for ornament. A person often takes it in his hand, not so much for its assistance in walking, but because it adorns the traveller. Judah adorned himself with his signet, bracelet and staff. We read of a staff called Beauty.† Be it known unto you, my friend, that religion is the greatest ornament in the world, and is, in the sight of God, of great price.‡ Those who are religious indeed, are an ornament and credit to the gospel now;‖ and

*Isaiah xxx. 32. †Zech. xi. 10. ‡1 Pet. iii. 4. ‖Tit. ii. 10.

they shall be forever as jewels, in the crown of King JESUS, to adorn even Heaven itself!*

That you may be adorned with grace here, and glory hereafter, is the affectionate wish of

Your sincere friend,

W. HERBERT.

* Isaiah lxii, 3. Mal. iii. 17.

SACRED POETRY.

HYMN TO IMMANUEL.

1 DID our IMMANUEL die for us,
To save such poor rebellious men?
Did he display his pity thus,
That we might come to God again?

2 All human language wants a name,
For such unfathom'd boundless love;
This pure, immortal, fervent flame,
Sprang only from the God above.

3 What can we add? our speech is faint;
We sink beneath the pond'rous load!
This love no eloquence can paint;
'Tis grand; 'tis worthy of a God.

4 O'erwhelm'd with this abyss of love,
We stand astonish'd at the grace

That brought salvation from above,
To die for all the fallen race.

5 Did our IMMANUEL die for us?
What more can be by words exprest?
For sinners Christ was made a curse;
Eternity must tell the rest.

HYMN TO THE MORNING.

DAUGHTER of Heav'n, Aurora, rise,
Thy cheerful course to run.
With lustre crimson o'er the skies,
And usher in the sun.

Thy balmy breath's refreshing pow'r
Shall soon revive the plain,
Awake the sweets of ev'ry flow'r,
And gladden ev'ry strain.

The virgin yet untaught to sigh,
Shall lightly tread the vale,
And raise, with joy, the tearless eye
To bid thy presence hail.

Come, modest maid, with blushes speak,
In all thy roses drest,
Diffusing health on ev'ry cheek,
And peace to ev'ry breast.

Come, Morning, come, which Heav'n design'd
Its choicest gifts to bear,
And kindly teach the human mind,
To worship and revere!

The last Composition of the Rev. CH. WESTLEY.

IN age and feebleness extreme,
Who shall a helpless worm redeem?
JESUS! my only hope thou art,
Strength of my failing flesh and heart:
Oh! could I catch a smile from thee,
And drop into eternity!

ON BROTHERLY LOVE.

By the late Rev. Mr. ELLIOT.

AS all believers Christ embrace,
And all are justified by grace;
So should their hearts and aims be one,
Knit in the bands of love alone.

The strong should yield unto the weak,
Nor his own will and pleasure seek;
The weak believer, he again,
Should fear his brother to condemn.

We dare not boast, and stir up wrath,
Despising one another's faith:
Rather to God ourselves approve,
And dwell in peace, and live in love.

THE LOVE OF CHRIST.

WRITTEN BY A LADY, AT EARLY DAWN.

WELCOME to me this soft, this silent dawn,
So pure devotion may'st thou sacred be:

My waking heart, with the returning morn,
In grateful praise, my God, I'd raise to thee.

II.

In wonder lost—Ah, where shall I begin,
Or how recount the myst'ries of thy love?
That love which pardons all-atrocious sin,
The love of Christ which I so sweetly prove!

III.

While thus my days with smiling peace are crown'd,
And I am shelter'd in thy love's embrace;
O may my heart with joyful praise resound,
At every sacred season, time and place.

IV.

Jesus, thy love shall be my darling theme,
At early dawn, or solemn midnight hour;
Or when the sun first darts his genial beam,
Or when he shines in full meridian pow'r.

V.

In blooming spring, I'd celebrate thy praise;
The varied seasons, as they roll along,
Shall all bear witness to my artless lays,
Till I shall join the heav'n-enraptur'd throng.

VI.

Then shall I praise thee in sublimer strains,
And learn the notes yon brighter seraphs sing;
Shall share the glories of those blissful plains,
And thee adore through one eternal spring.

From a FATHER *to his* CHILDREN.

TO you, my children, I these lines address,
That ye may follow in the heav'nly road.
Happy the youth (more than can tongue express)
Who give the morning of their lives to God;

And walk in wisdom's ways---O fear *His* name ;
His word believe---*His* faithful promise claim.

That Grace which taught my early youth to flee
Those paths which souls to sure destruction bring ;
" Who loved me---and gave himself for me ;"
His loving-kindness I essay to sing.
My God—*my children*'s God—forever near,
Our souls to bless, your pray'rs, & mine, to hear.

The Royal Prophet, by experience prov'd,
No happiness, in things of time and sense
Could e'er be found, while o'er the earth he rov'd
And felt of false delights the vain pretence :
But sums up all in one decisive rule,
' The fear of God'--first step in Wisdom's school.

O may *this* fear be on your hearts imprest,
By *His Almighty Spirit*—as on mine.
In youth and riper years, supremely blest
And happy—you in life and death shall shine ;
Like him,† of old, who " gave with Christ to reign,
" His golden years in prison, and in pain."

Blest man of God ! whose plain and artless lays,
In strains pathetic, on his children call,
To imitate their sire in pray'r and praise,
And live to Him, who freely died for all.
His lines evince the pow'r of heav'nly grace ;
The same—howe'er remote the age or place.

From earliest infancy, I fix the date
The Blessed Spirit wrought within my breast ;

† Robert Smith—who was burnt in the reign of Queen Mary ; and while in prison, wrote an Exhortation to his Children.—See 3d Vol. of Fox's Martyrology.

And taught my soul the grosser sins to hate,
And in transgression's ways to take no rest.
Shall I this feeble knowledge then despise!
Or praise my God, and all his goodness prize?

O praise the Lord, my soul, for this and all
His mercies manifest in riper years:
When farther favor'd with His gracious call,
To know, to feel, and to lament with tears
Thy fallen state—His voice to Jesus led
Thy feeble steps, and banish'd fear and dread.

How many streams unite to swell the sea
Of mercy, boundless as the God of Love!
His Word—His Ministers—His Spirit—He
To sinners freely gives, that they may prove
His gracious promise, ever to receive
All who to Jesus come, that they may live.

Therefore, my children, by *the written Word*,
Try every inward and external call;
Prove men and doctrines, whether they accord:
By *this* criterion, let them stand or fall.
Be it through life, your resolution fix'd,
To search the soul-converting, sacred text.

Next to his Word, his Ministers revere;
His ordinances constantly attend:
Nor cease t' approach his throne with fervent pray'r,
Looking to Jesus to attain the end:
The end of precious faith—Salvation sure—
Present salvation—Sin's effectual cure.

Put on the heav'nly armor of your GOD,
That Satan's fiery darts you may repel:

Be sure, temptations will beset your road,
If ye sincerely strive to 'scape from hell.
Yet, still proceed—on Jesu's grace depend—
His promise, pow'r, and love, will keep you to the end.

AMEN.

QUASI SENEX.

On reading the Rev. Mr. JAMES BROWN'S *Pamphlet, on the*
RESTITUTION OF ALL THINGS.

HAIL kindred spirit, so alike to mine!
Methinks we shall eternally entwine:
Or, if we part to spread the glorious flame,
Wide as creation's bounds; yet, there, the same
Shall bind us as irrevocably one,
One in the Saviour, the Eternal Son.

Oh, were our Missionaries* all agreed,
Like thee to sow the heav'nly gospel seed;
The wiser Bramins† in the Indian land,
Could not from reason right, their words withstand,
But with the Greenlanders,‡ would all obey,
Own the sweet sound, & chant the heav'nly lay.

High as the heav'ns, and deep as hell they'd cry,
Wide as time past, and broad as to time come;

* Mr. BROWN was late a Missionary from the Society for propagating the Gospel in foreign parts, and Chaplain of the British Garrison at Savannah, Georgia.

† Eternal damnation has been a doctrine preventing their accession to the faith. They believe just the contrary; *viz.* the Universal Restoration.

‡ All the Greenlanders are now added to Christianity.

For all in these, the Saviour deigned to die!
And now he rules to bring his exiles home.
His dear, his blood-bought millions shall proclaim,
His wondrous love, with pure seraphic flame.

Urge on thy blazon'd course; no mean descent
Hath caus'd thee to proclaim the Saviour sent.
But thou hast deeply drank Pierian streams,
Truth from thy writings dart, like the sun-beams,
Hail, happy flocks! who, by such shepherds led,
Imbibe celestial springs, & eat of heav'nly bread.

Go on, and play the man; thou shalt obtain
The prize at last, the Saviour's plaudit gain!
Crown'd by the Saviour, at the glorious day,
For turning many right, who went astray.
Jesus will own you, not asham'd of him,
Appoint a kingdom, throne, and every thing.

Fain would I meet you at the Lord's right-hand,
As forming one of that high-favor'd band.

SIGMA.

To Mr. WINCHESTER,

On hearing his Introductory Lecture *on the* Prophecies.

HAPPY the man commission'd from above,
To teach the world JEHOVAH's boundless love;
His universal kingdom to proclaim,
And spread abroad the Saviour's matchless fame.
Hear it, ye mortals! with unbounded joy,
And let this grand event your noblest pow'rs employ.

Enlarge my pow'rs, my God, to comprehend,
While I bow prostrate, and before thee bend.
The Saviour's love such wonders will complete,
As will reduce his foes to worship at his feet.
His mighty deeds employ the hosts above,
And countless myriads praise his boundless love.
Let not my tongue be silent on this theme,
Since on my heart a ray, an heav'nly beam
Of light hath shone--and darkness moves away--
Shine heav'nly light unto the perfect day.
Fain I'd attempt a sacrifice of praise;
O breath divine! breathe, breathe, seraphic lays;
And help a mortal, while enshrin'd in clay,
To sound the wonders of thy love's display.
A panting heart is all I can present,
I'm so astonish'd at this great event.
Nations and kingdoms hear the joyful sound,
And seek the grace, that ye be worthy found
To have a part in the Millennial regin,
Escape the second death, and hell's tormenting pain.
How doth the Saviour's love invite and warn!
But 'tis rejected oft with impious scorn.
Ah! why will ye such offer'd grace despise!
A secret whisper oft within me cries.
O hear its admonition, and be blest,
And quickly flee from sin; seek heaven's eternal rest.
Lord, thou hast said—'Surely, I quickly come.'
Amen, so come, Lord Jesus, take us home.

A FAVORITE HYMN.

COMPOSED BY MR. THORLEY.

O FOR a sweet inspiring ray
To animate our feeble strains,
From the bright realms of endless day,
The blissful realms where Jesus reigns.

There low before his glorious throne,
Adoring saints and angels fall;
And with delightful worship own,
His smiles their bliss, their heaven, their all.

Immortal glories crown his head,
While sounding Hallelujah's rise,
And love, and joy, and triumph spread,
Through all the regions of the skies.

He smiles, and seraphs tune their songs
To boundless rapture while they gaze;
Ten thousand thousand joyful tongues
Resound his everlasting praise.

The UNIVERSAL CONCERT.

PSALM 148.

PRAISE to the Lord who arch'd the sky,
Is the sweet sound that wakes my tongue;
Praise to the Lord who dwells on high,
Shall finish the delightful song.

Bright heav'ns above, your Builder's name
Resound though ev'ry shining coast;

Our God a vaster praise will claim,
Where he unfolds his glories most.

Angels, who his great orders bear,
And ye that guard the flaming throne,
Sweeping your golden harps, appear
Ardent to sound his high renown.

Fair unexhausted fount of day,
Bright trophies to thy Maker rear,
Thy broadest blaze is scarce a ray
Of what his boundless glories are.

Our God, pale empress of the night,
Exacts his debt of praise from you;
If faint your beams, yet they can write,
In fainting strokes his honors too.

Ye starry orbs, to whom 'tis giv'n,
Night's dreary horrors to illume;
Praise him, who hung you in his heav'n,
To cheer the silent solemn gloom.

Ye deeps, with all the wieldless race,
Peopling your wombs, his name adore;
Soft waft his praise, when smooth your face,
But sound it when your billows roar.

Ye dragons of enormous size,
Can you your dreadful thanks forbear?
His fiery vengeance points your eyes,
Your backs his shining liv'ry wear.

Lightnings, that round th' Eternal play,
Thunders, that from his arm are hurl'd;
Lectures of dreadful strain convey,
Breaking or blazing on the world.

Let moulded hail, let fleecy snow,
Conspire to spread our God's renown;
Snows, you must waft it soft and slow,
While hail in tempest bears it down.

Vapours, when you ascend the skies,
Glitt'ring in splendors not your own;
Let praise on your wet plumes arise,
And send it upwards to the throne.

Whirlwinds, that with tempestuous rage,
Jehovah's dire commands fulfil;
In this unbounded work engage,
And loud and stormy be your zeal.

Tall craggy rocks with lofty sound,
Publish your Maker's praise abroad;
And each inferior hill around,
In gentler echoes teach their God.

Praise him ye trees, with verdure crown'd,
And hung with fruits of various die;
From the low shrub that creeps the ground,
To cedars waving in the sky.

Roar out his praise, ye beasts of prey,
Through all your dens in fiercer strains;
And let the tamer kine essay
His praises, as they graze the plains.

Ye birds of various-painted wing,
To praise attune your warbling throats;
Reptiles and insects aim to sing,
Tho' rude and artless be your notes.

Monarchs possess'd of boundless rule,
Vicegerents of th' Eternal King;

With the vast empires you controul,
His praise in one loud concert sing.

Youth of the strong and feeble sex,
Just rising on the stage of life;
In this divinest duty mix,
With pleasing and immortal strife.

Ye sages, in your silver hairs,
With praises totter on to death;
And let the babe of tender years,
Stammer his God with weaker breath.

At once let Nature's ample round,
To God one vast thanksgiving raise;
His glories, bursting through all bound,
Fill up immeasurable space!

The CHRISTIAN.—A POEM.

ON God alone, through Jesus, cast your care:
Keep nigh to him; 'twill save you from each snare.
Jesus is strong, and can your burdens bear;
Jesus is good, to ease you of your care.
If you are rich, this man will let you know,
That he is God, from which true riches flow:
If you are poor, this Saviour will you feed;
He once was poor—He loves his poor, indeed.
If you are sick, and would physician find;
He knows what's good for body and for mind:
If you are lame; he makes the lame to walk:
If you are dumb; he makes the dumb to talk.
When friends forsake you, Can you Jesus find;
He'll be your friend, when all the world's unkind:

If you're a stranger ; he will be your guide :
When you're in danger, keep him by your side.
He is the Virgin's Son, the bard foretold ;
He is the man who was for silver sold ;
He is the man who suffer'd for your guilt ;
And for your sins his precious blood was spilt.
Amazing love !---and did he die for you !
Sure you can trust him for his guidance too.
Lay hold on him ; he is the surest rock ;
He will not lose one of his tender flock.
If storms arise, be sure you keep fast hold ;
He is a shelter from the heat and cold.
Before you knew him, he was then your aid :
He'll not forsake you when you Jordan wade.
When on the brink, be not afraid to go ;
He'll be your guide, and safely lead you through.
He is your strength and refuge ever nigh ;
In present trouble, he will not you fly.
And should the earth remove, ye need not fear ;
Rely on him—you'll find him always near.
He is your King, and greatly to be fear'd ;
He is your Lord, must always be rever'd.
He is your Prophet, and will you direct :
And his atonement God will not reject.
He is the woman's seed, Jehovah said
Should bruise the serpent's head--Be not afraid.
He's God and man, by whom the world was made ;
And by him were the earth's foundations laid.
By him the sun does shine, the planets roll ;
He orders all the movements of the soul.
By him the Holy Spirit's on you shed,
It's he that gives you rich and heav'nly bread.
It's he that wash'd you ; he that purifies ;

Besides, there is no other sacrifice.
It's he, the Lord made mention of his name,
And did a Saviour from the womb proclaim.
A cov'nant to the people he was giv'n;
He is the Lord, that did come down from heav'n.
Hearken to him, if righteousness you choose;
There's none that loves him, he will e'er refuse.
And sing, O barren, you that did not bear,
And cry aloud—your Saviour will you hear.
Your Maker and your Husband is the same;
The Lord of Hosts, and Jesus is his name.
Sing, joyful sing, and let your trumpet blow,
You that are ransom'd from the grave below.
Tell all around you, that you're come, for joy;
And bid them, press them, that they to him fly.
Choose the good part—like Mary be you fed—
And, from his words, draw rich and heav'nly bread.
Shall threescore years & ten of grief and pain,
Make you to murmur, and always complain?
Be it not so, if hopes are grounded well,
That you with Jesus in the heav'ns shall dwell.
The road was crooked; you will sing with joy;
Had you gone straighter, you had passed by.
All troubles, aches and pains will then be o'er;
And enemies will you pursue no more.
Glorious your robes, how fine you'll then appear!
And, Jesus by you, you'll have nought to fear.
Jesus will feed you with his richest food;
You'll then enjoy your God, and only good.
No heart of man such pleasure can conceive;
For only Jesus can such pleasure give.
Pleasures, like rivers, will your souls o'erflow,

And none but the redeem'd such pleasures know.
You'll have a city then, not made with hands.
The throne of God within this city stands.
Sorrow and weariness you'll know no more;
And wickedness can never reach this shore.
You'll then regale your souls with heav'nly show'rs;
You then will walk in sweet and shady bow'rs;
The richest roses will your eye behold,
And finest palaces, o'erlaid with gold.
The richest king would envy your estate!
For Solomon himself was not so great.
While you're in life, if God should from you fly,
Pursue him—follow him—and to him cry—
You'll find him near. 'Twas you that went away,
'Twas you that would not with your Jesus stay.
This is a fault—pray do not make excuse—
His smiles again (you see) he'll not refuse.
But should he visit you with stripes--don't fear--
'Tis for your good; therefore with patience bear.
I know the task is hard; but when 'tis o'er,
You'll say, you're better than you were before.
Temptations come--They will--but yet, be sure
You pray for strength; you'll find yourself secure.
For in your strength alone, should you but go,
The enemy may give a fatal blow:
A strong man arm'd he keeps his palace clear;
A stronger comes, he makes this strong to fear.
It's satan does the soul of man possess:
But Jesus, stronger, does the man redress.

To follow Jesus, let it be your care :
By reading, meditating, and by pray'r :
Observe his words ; true wisdom there you'll find ;
The only wisdom which exalts the mind.
Believe his promises ; and then you'll know,
What riches your blest Jesus can bestow.
He does not speak at random, then relent ;
He cannot love you, and again repent.
He is not man, that he should tell a lie ;
Or son of man, to pass his promise by.
Before you knew him, then you went astray ;
He found you wand'ring quite another way.
And when you seek him, with a heart sincere,
Soon will you find a faithful Saviour near.
If three-score years and ten's the life of man,
There's many changes, yet but short the span.
You're rich, then poor ; you're well, then sick you lie ;
The world no comfort can afford—you cry.
In time, perhaps, you're rais'd again to health ;
And then, perhaps, you're rais'd again to wealth ;
These, sure, are blessings, if but rightly us'd ;
But as great curses, if they be abus'd.
But if you know but Jesus ; then you'll say,
Take all the world, rather than him away.
A moment's thought that Jesus was unkind,
No other want so much could pierce your mind.
If you had Jesus, and the world was mine ;
You would not envy me, nor yet repine :
For what's the world, compar'd with what you have ?
You would be happy—I, a sordid slave.
For though true joys on earth can not be found,

There's such a thing as Peace that walks the ground;
Jesus with true contentment's all you want—
He that has all the world without, is scant.
As Jesus has provided well for you,
Pray that he may provide for others too:
The fulness such that does in Jesus dwell,
He loves a number, and he loves them well.
Suppose you have a friend or two beside;
Use all your skill, and them to Jesus guide.
If from the way they run, and will not come;
Persuade them—call them—lead them to their home;
Tell them there's blessings; not to take your word,
Tell them to taste; conduct them to the Lord.
Your being a true Christian will not make
Your brother, or your sister, you forsake.
For all true Christians are of such a mind,
They would to all the world be just and kind.
And when a stranger does to Jesus go,
They leap and sing—their heart rejoices so.
Before, a diff'rent language they did talk;
But now the same—and hand in hand they walk.
Unto some *House of Pray'r* does each resort—
And there they sing, tho' in an earthly court.
If now they sing, while dangers them surround;
What will they do, when safe on heav'nly ground?
There they shall see, to their eternal joy,
A God and Lamb, upon their throne on high.
There they will sing—no man their joys can tell,
And with their great Redeemer ever dwell.
There they will be with those that hated sin—
That knew they had no righteousness within.

There they will be, who for their sins had sigh'd,
It was for them the great Redeemer died.
If you a love to Jesus wish to shew,
You'll walk by his directions as you go.
No sacrifice so well can please your Lord,
As that, to be obedient to his word.
Ingratitude is sure the greatest sin
That any heart of man can keep within,
And sure, ingratitude to Jesus must,
Of all ingratitude, be deem'd the worst.
Ten thousand worlds could not have eas'd your pain,
Or paid your debt, had not your Lord been slain.
Angels are love—but not of love so great—
They neither could nor would redress your fate.
There's none but Jesus Christ, the Son of God,
Had love, or strength, enough to bear the rod.
If in this world distresses be your lot,
Do not repine—he has not you forgot:
He only suffers these with you to fight;
And in this sense—*Whatever is, is right.*
Sometimes his providence may dark appear;
Hold out, be strong, you'll see his goodness clear.
God strikes with wisdom, and in justice fights;
His friends for love, and not his foes for spight,
He hateth nothing that he ever made;
Sin was the debt that your Redeemer paid.
The wordlings after happiness pursue;
But all the while, they seek destruction too.
But if you view the man alone by sight,
You'll say he's happy, and his way is right.
But could you view the heart, as 'tis within,
You'll find it canker'd with a deadly sin.
The man of pleasure no true comfort knows;

He cannot fly to Jesus for repose.
To balls—to plays—to routes—he's always bent:
Yet in such paths he never meets content.
The drunkard drinks, his cares to drive away;
And seeks for happiness that will not stay.
When all is done, a Christian is the best,
For, poor or rich, a Christian will have rest.
There's one thing more I would observe to you:
Be careful that you never anger shew;
For if you should give way to such a sin,
Your conscience, tender, can't have peace within.
Fury, says Jesus is not found in me:
Should you indulge it, how can you agree?
The more unlike your Lord, the more you fret,
And ev'ry day you live, your sin regret.
Jesus, alone, true happiness can give;
Therefore, be careful that like him you live.
If family you have, and children dear,
Instruct them early, that they Jesus hear.
If wife you have, and she's of the same mind,
Your happiness is happiness refined:
But if she's not, yet never you despair;
Advise her—teach her—and direct by pray'r:
Perhaps, in time, she'll find that Christ is more
Than all the pleasures she enjoyed before.
Jesus is God, his Spirit none can stay;
Yet once was born, and in a manger lay.
The Heav'n of Heav'ns his presence can't contain;
Yet suffer'd, bled, and died, for man was slain.
Oh, may his Spirit more on you be shed,
That you may feed on rich and heav'nly bread.

Oh, may your souls be sprinkled with his blood,
That you may live forever with your God.
If any ask you, what's your Saviour's name?
You'll answer Jesus, whom your sins have slain.
His name is Wonderful, the Mighty God,
Who rules Creation by a single nod.
Christians are sure, and never can be lost;
Yet most expos'd to winds, by waves are toss'd.
Your enemies, like pebbles on the shore,
On right and left, behind you and before.
Were you to judge by sight, you then would cry
It is impossible from them to fly.
But as you live by faith, your anchor sure,
Like a good sailor, can the storm endure;
You hope and try, & find that strength is giv'n:
This is the way that leads to Christ & Heav'n.
Friends, fortune, health, are gone away, you say;
But Faith, O blessed Faith! does with you stay.
O lovely Guide! you must not with her part,
If once you should, your hopes will leave your heart.
YourFaith she flies, with joy her wings are spread
To reach at things unseen lifts up her head.
Rich truths you hear, with joy then hold them fast;
Being bound to heav'n, to Christ we'll come at last.
When rocks and seas encompass you around,
Your hope's so strong that no despair is found.
You heave your lead, you try, nor try in vain;
Your hop'd for shore will soon requite your pain.
Your Faith, & Hope, and something else beside,
Sweet Charity, walk smiling by your side.
How sweet her smile, how tender is her heart;

Nothing but love can make her to impart,
With choicest dainties feeds the hungry poor;
But sordid Interest comes not near her door.
Oh, she's a grace—alone she is divine!—
Take all the world, if she may but be mine.
How calm your soul, and how serene your mind:
The world admires your patience so refin'd.
With persecuting ire, your friends disown,
And still you sit a queen upon your throne.
Faith, Hope, and Charity, within you dwell,
And overcome all pow'r that dares rebel;
With you they're link'd, nor arts nor arms can change,
Should fiery darts be hurl'd from burning flames.
O happy state!—Is thus a Christian led,
To walk by Jesus and by him be fed!
O lovely bride! how are you cover'd o'er!
Finer your raiment than you wore before.
Oh! might I with your Bridegroom wrestle strong,
That I might walk with him, with you along,
With weeping eyes, O could I mourn my sin:
Dear Jesus, teach me, and I'll now begin.
I find my heart it wishes to be thine;
I'd give the world, if thou wilt but be mine.
When the wolf comes, he is not gone away,
O what a Shepherd—he does with you stay.
Along the banks, and in the shady bow'rs,
You spend your time, you pluck the sweetest flow'rs;
And by the brook, where murm'ring waters glide,
Your mind serene when walking by his side.
O that your Jesus would with me then walk,

O that I could but hear his pleasing talk.
Come, blessed Jesus! take me to thy arms,
And then my heart will fear no fierce alarms.
Come, blessed Jesus! take me to thy breast,
It's there, and only there, I wish to rest.
Oh, dearest Jesus! let me drink my fill;
Thy word informs me All may come that will.
I'm black, but comely--in thy robes am white—
To sing thy praise alone is my delight.
'Tis only thou canst save my soul from woe;
Under the shadow of thy wings I'd go.
Oh, throw thy mantle gently o'er my head;
And with thy wings let all my sins be spread:
Entomb'd so deep, that they can never rise;
There's none but Jesus wipes my weeping eyes.
My conscience says, my sins are without end;
Thy word informs me thou'rt the sinner's friend.
Wearied and heavy laden, I would go;
Thy word commands me that I must do so,
And then thou promises to give me rest.
Of all my lovers, Jesus loves me best! T.

SHAME *of* JESUS *conquered by* LOVE.

JESUS, and can it ever be,
A mortal man asham'd of thee!
Scorn'd be the thought, by rich and poor;
My soul shall scorn it more and more.

Asham'd of Jesus! Sooner far
May Ev'ning blush to own a star:
Asham'd of Jesus! Just as soon,
May Midnight blush to think of Noon.

Asham'd of Jesus! that dear Friend,
On whom my hopes of heav'n depend!
No! when I blush, be this my shame,
That I no more revere his name.

Asham'd of Jesus! Yes, I may,
When I've no crimes to wash away;
No tears to wipe, no joys to crave,
And no immortal soul to save!

Till THEN (nor is the boasting vain)
Till then, I boast a Saviour slain:
And O, may this my portion be,
That Jesu's not asham'd of me!

The UNKNOWN WORLD.

Verses occasioned by hearing a PASS BELL.

HARK! my gay friend! that solemn toll
Speaks the departure of a soul.
'Tis gone! that's all,—we know not where,
Or how th' unbodied soul does fare.
In that mysterious world, none knows,
But God alone—to whom it goes;
To whom departed souls return,
To take their doom,—to smile or mourn.
Oh! by what glimmering light we view
The unknown world we're hastening to!
God has lock'd up the mystic page,
And curtain'd darkness round the stage.
We talk of Heaven, we talk of Hell;
But what they mean,—no tongue can tell!
Heaven is the realm where angels are;

And Hell,—the *chaos* of despair!
But what these awful words imply,
—None of us know before we die!
This hour, perhaps, our friend is well,
Death-struck the next, he cries—*farewell!*
I die!—And then, for ought we *see*,
Ceases at once to breathe and *be!*
Thus, launch'd from life's ambiguous shore,
Ingulph'd in death—appears no more!
Then undirected to repair,
To distant worlds—we know not where.
Swift flies the soul—perhaps it's gone
A thousand leagues beyond sun;
Or thrice ten thousand more, thrice told,
Ere the forsaken clay is cold!
And yet who knows, if friends we lov'd,
Though dead, may be so far remov'd;
Only this veil of flesh between,
—Perhaps they watch us tho' unseen.
But yet, no notices they give,
Nor tell us *where* nor *how* they live;
Though conscious whilst with us below,
How much themselves desir'd to know;
As if bound up by solemn fate,
To keep this *secret* of their *state*;
To tell their joys or pains to none,
That man might live by *Faith* alone.
Well, let my Sovereign, if he please,
Lock up his marvellous decrees;
Why should I wish him to reveal,
What he thinks proper to conceal?
It is enough that I believe,
Heaven's brighter than I can conceive;
And he that makes it all his care

To serve God here, shall see him there:
But Oh! what worlds shall I survey,
The moment that I leave this clay?
How sudden the surprise! how new!
—Let it, my God, be happy too!

The DYING CHRISTIAN *to his* SOUL.

BY MR. POPE.

VITAL spark of heav'nly flame!
Quit, Oh quit this mortal frame:
Trembling, hoping, ling'ring, flying,
Oh the pain, the bliss of dying!
Cease, fond Nature, cease thy strife,
And let me languish into life.

Hark, they whisper; Angels say,
Sister Spirit, come away.
What is this absorbs me quite?
Steals my senses shuts my sight,
Drowns my spirits, draws my breath?
Tell me, my soul, can this be death?

The world recedes; it disappears!
Heav'n opens on my eyes! my ears
With sounds seraphic ring:
Lend, lend your wings! I mount! I fly!
O Grave! where is thy victory?
O Death! where is thy sting?

The PHILOSOPHER'S RELIGION *described.*

BY DR. STEARNS.

I WORSHIP the great God of might,
Whose wondrous strength is infinite!

Always resisting, at all times,
Whatever leads to vicious crimes.
By no means taking worldly pelf:
Loving my neighbor as myself:
Helping the poor that are in need;
To strangers very kind indeed.
I strive as much as e'er I can,
To get to be a perfect man;
By imitating of the blest,
In doing things that's for the best.
My principles are such as these;
And you may call me what you please:
A Turk, a Christian, or a Jew,
Or one of the Paganic crew.

THE LORD'S PRAYER.

COME *join to use the sacred form*
Christ taught to keep devotion warm.

"Our Father, God, in heav'n above,
Perfect in wisdom, pow'r and love;
Be thy great name by all rever'd:
Thy precepts lov'd, thy judgments fear'd.
O may thy kingdom quickly come;
Make every heart thy constant home.
Lord, as in heav'n, on earth thy will
Let all the human race fulfil.
Give us this day our daily bread;
Be spirit, soul, and body fed.
Pardon of sins may we receive,
As we all trespasses forgive.
Lead us not in temptation's way;

Nor let our souls in error stray.
From sin and ill (forever join'd)
Deliver us, and all mankind.
For thine's the kingdom, glory, pow'r,
From age to age, forevermore."

THE GREAT JUBILEE,

Of which the Jubilee under the Law was a Figure.

HAIL, glorious DAY! from ancient times foretold!
Proclaim'd by types and prophecies of old!
That day of Heav'n's eternal Jubilee,
Ordain'd of God to set poor captives free!
Great day, for which all other days were made!
Which God well pleas'd foresaw, when he survey'd
Man by rebellion, ruin'd, lost, undone,
Redeem'd, rest'r'd by Jesus Christ, his Son.
Thou day of God, prefigur'd by the law,
And which the prophets at a distance saw:
The grandeur of thy scenes I would proclaim,
If God would touch my lips with heav'nly flame:
To me, O God, the learned's tongue impart;
Direct my fancy, and inspire my heart.
Fix'd by the Great Eternal's firm decree,
Thy date is wrapt in awful mystery:
So far remote that day, conceal'd from view
Its hidden periods, and its wonders too,
That men impiously traduce, blaspheme,
And count th' Important Day a fictious dream:
Assist me, Faith, Hope, Charity, divine,
I prize your aid, let all your virtue shine.
Teach me that hidden period to explore;
When sin, and pain, and death shall be no more.
When Christ shall over all his foes prevail,
And spoil the powers of darkness, death and hell.
Then shall Creation own his sovereign sway,
And ev'ry creature willingly obey.
Each knee shall bow, and ev'ry tongue shall swear,
While heav'n and earth his right to reign declare.
To all mankind it shall be testified,
In that due time the Saviour for them died,
All things in him shall then reheaded be,
All own him Lord, and bow the suppliant knee.
All reconcil'd to God, his love shall know,
Whether in heav'n above, or earth below.
The YEAR OF JUBILEE shall then become,
And all the Saviour purchas'd shall come home.

The Mediator shall no more complain,
That he hath labor'd, spoke, or died in vain;
The travail of his soul with joy shall see,
And satisfied eternally shall be.
The TRUMPET of the JUBILEE shall sound;
Jesus shall be with endless glory crown'd;
And through the great JEHOVAH'S wide domain,
Not one shall rise against his glorious reign;
But all from sin and death, and bondage free,
Shall praise his name to all eternity.
When all are thus obedient to his call,
Christ will resign, and God be ALL IN ALL.
Here stop my soul: no further seek to go;
What God reveals is quite enough to know. E. W.

The Triumphs of Hell shall make way, and become the foundation for the Triumphs of Grace.

Dr. HUNTER.

And there shall be no more curse.

REVELATIONS.

AND is the happy era near,
No evil shall remain?
Delightful news!—My King appear;
To day begin thy reign.——

Here is my *hand*—my heart—my all—
Enlist me, now inclin'd;
Receive me, if for *me* that call
Eternal Love design'd.

Stain'd as I am by sin unclean,
Heal, heal me thus defil'd—
Ah! will not Grace the more be seen?
LORD! am I not thy child?

Let there be no more curse in me,
Begin my heaven below;
Eternal Love I long to see
Near—nearer—even now.

O 'tis too much for flesh and blood!
Moses—thy type—declar'd:
O 'tis enough that thou art good;
Return till I'm prepar'd.

Events are in thy hands alone;
Content—I'll wait resign'd.
Unbounded goodness fills thy throne—
Reflect it through my mind!

So, as a river many a shore,
Enriches in its course;
And runs into the sea to pour
New tribute to its source.

Honor—if honor thou'lt bestow,
I'll render back as thine—
Should Troubles fill my cup with woe,
Still Hope should not repine.

Each time thy servants to thine house
Repair, with them I'd meet;
Venture with them to pay my vows,
And share their heav'nly treat.

Nor would I feed on *bread* alone,
Though hallow'd bread I prize;
Symbols most sacred can't atone,
Sublimer sense must rise.

Him must I *see*, and hear—and taste,
And handle, and admire;
Love and enjoy—who, when embrac'd,
Leaves more and more desire.

TO IMMANUEL.

Soul of my soul!—Bone as my bone,
Endure me thus to call;
Rise thou and shine!—shine on thy throne,
Victorious over all.

Earth! hear your Sov'reign's gracious voice:
Hear, heaven!—Proclaim your King.:
IMMANUEL reigns!—And thus, my choice!—
MESSIAH!—Thee I sing.

ERRATA.

Page 36, line 29, for de, read he.—p. 43, l. 17, f. made believe, r. made to believe.—p. 117, l. 31, f. where unable to say were, r. were unable to say where.—p. 139, l. 1, f. Yet, r. Ye.—p. 161, l. 30, f. whiles, r. while.—p. 185, l. 12, f. no, r. not—p. 280, l. 14, f. reasons some, r. reasons why some.—p. 297, l. 19, f. he enlightens, r. he that enlightens.—p. 315, l. 10, f. triumph, r. likeness.—p. 324, l. 18, f. according their, r. according to their—p. 330, l. 31, f. lies, r. lie.—p. 333, l. 30, f. call, r. called.—p. 360, l. 27, f. cloth, r. clothe.

☞ WHO ever purchases this Book, will do at the same time, two laudable deeds: He will not only furnish himself and family (if he has one) with a useful store of Divine Knowledge, and Moral Instruction; but he will also cast in his *mite*, to assist the EDITOR, who hath brought himself and family into disagreeable circumstances, by striving to be beneficial to mankind.

CONTENTS.

Page.

INTRODUCTION, - - - - - - 3

A Serious Address to the Youth in *Philadelphia*, upon the Worth of the Soul. 21

The Evidences of Christianity, considered: Or, A short and easy Method with the Deists. LESLIE. 30

The Designs and Extent of the Death of Christ. E. W. 75

An Interesting Fact, interwoven with useful historical information. - - 84

An Address from a Friend to Christianity, to his Brethren. - - - 115

SELECTED SCRIPTURES.

Chap. I. The Benevolence of God. - 119

—— II. An Address to God, as our Father, Friend, Creator and Redeemer. - - - 124

—— III. Shewing that Christ died for sinners, for us who believe in him, for his sheep, &c. 128

—— IV. The Universality of the Death of Christ - - - 131

—— V. Equally plain it is, that he will bring all into a state of willing subjection to God, as that he hath brought some already. *ibid.*

—— VI. Christ will not lose his labor, nor shed his blood in vain; for he will actually, in his own time, save or restore all men. 135

—— VII. All things being given into the hands of Christ; he shall subdue, bring into subjection, reconcile & restore all things. 140
—— VIII. Those who are in the state of the dead, are not exempted from the redeeming love and power of Christ. - - 143
—— IX. The Gospel is therefore good news to all; & the invitations are directed to all, &c. - 150
—— X. Exhortations to Praise God, &c. 155
—— XI. The Universal Kingdom of of Christ on earth, in the Millennium. - - - 157
—— XII. The character and portion of the First fruits, or those who believe in time, and obey the gospel in this life: Intermixed with exhortations to them, and threatenings to those that obey not God. - - 162
Future Happiness. A Sermon from St. Mark, x. 30. And in the world to come, Eternal Life. E. W. 175
New-Testament Passages, pointing towards Universal Salvation. F. L. 198
A Contrast. Adam and Christ. - - 211
The Worth of Religion in a dying Hour. 212
The Philadelphian Church, in London. 217
The Young Preacher's Monitor. J. L. 218
A Word or two to Unbelievers, and the Scorners of Moses, in particular. R. C. 222
Prince *Eugene's* Prayer. - - 228

A course of Letters on the subject of Universal Salvation, to a Friend who desired information; and who afterwards, upon being convinced of its Truth, and making Confession of it, met with strange Usage, and Ill-Treatment for it. A. V.

LETTER I. - - - - - 230
——— II. From the same, to the same. 235
——— III. Wherein some Objections to it are considered, and replied to. - - - 240
——— IV. In which the Objection to its being a Licentious Doctrine, is more fully answered 248
——— V. Being a Reply to some other Objections that are made to it. - - - - 256
——— VI. In which it is defended against what is called by some, *Annihilation*, and by others, *Perdition*, *Destruction*, and *Non-existence*. - 264
——— VII. Wherein some Reasons are given why it is not, at present, a generally-received Doctrine. - 273
——— VIII. Assigning more Reasons why it is not more generally received. - - 281
——— IX. In which some other reasons of the Non-reception of it will appear. - - - 290
—— X. Wherein three more reasons

are given, why, (comparitively speaking) this doctrine is received, or at least confessed, but by few, yet. - 298
——— XI. Shewing the reasons why the Doctrine is received by some, - - - - - 305
To the Friends of Universal Salvation. 313
The Happy Death of the Righteous Delineated in a Sermon, delivered at Langdon (*N. H.*) on Sunday, the 15th of January, 1804, at the Funeral of Mr. JOHN WHITE. - - 315
A Meditation on the Immortality of the Soul. - - - - 337
On the Thoughts of GOD. - - 341
On the Idea that prevails among many, that God is in a proper sense, the Author of Sin. - - - 350
Arguments against God's being the Author, Creator, or, in any proper sense, the Cause of Sin. - - *ibid.*
A General Epistle to all who believe the Doctrine of General Redemption, and Universal Restoration, both in Europe and America. - - - - 357
The Spiritual Staff. - - 364

SACRED POETRY.

Hymn to Immanuel. - - 370
Hymn to the Morning. - - 371
On Brotherly Love. - - 372
The Love of Christ. - - *ibid.*
From a Father to his Children. - 373

On reading the Rev. *James Brown's* Pamphlet. - - - 376
To Mr. Winchester. - - 377
A Favorite Hymn. - - - 379
The Universal Concert. - - *ibid.*
The Christian. - - 382
Shame of Jesus conquered by Love. - 392
The Unknown World. - - 393
The Dying Christian to his Soul. - 395
The Philosopher's Religion described. *ibid.*
The Lord's Prayer. - - - 396
The Great Jubilee. - - - 397
The Triumphs of Hell shall make way, and become the foundation for the Triumphs of Grace. - - - 398

A List of Subscribers.*

A

Mr. Benjamin Alvord, *Dummerston*, Vt.†
Mr. Edward Ames, *Montpelier*, Vt.

B

Mr. Abel Butler, *Dummerston*, Vt.
Capt. Jabez Butler, do.
Mr. Silas Butler, do.
Mr. Jonathan Barrus, do.
Mr. Asa Boyden, do.
Mr. Daniel Belknap, do.
Mr. Elijah Buck, do.
Capt. Levi Bigelow, *Putney*, Vt.

* Where their titles are not accurately known, and no means furnished to supply them correctly, I have adopted the title of Mr. only.

† Where no figures are added, they subscribed for but one only.

Mr. Abner Bacon, do.
Mr. Samuel Bliss, do.
Mr. Theodore Bliss, do.
Capt. James Black, do.
Mr. Henry Blood, do.
Mr. Jonathan Briggs, *Westminster*, Vt.
Mr. William Benton, *Langdon*, N. H.
Mr. Joseph Boltom, *Brookfield*, Vt.
Mr. David Burroughs, *Bethel*, Vt.

C

Mr. John Cambridge, *Dummerston*, Vt.
Mr. Medad Combs, *Putney*, Vt.
Mr. Joseph Currier, *Langdon*, N. H.
Mr. Daniel Chapman, *Alstead*, N. H.
Dr. Eber Carpenter, do.
Mr. Ephraim Carpenter, *Charlestown*, N. H.
Mr. William Clark, *Reading*, Vt.
Mr. James Converse, *Randolph*, Vt.
Mr. Jonathan Cole, *Brookline*, Vt.

D

Mr. Asa Dutton, *Dummerston*, Vt.
Mr. Charles Davenport, jun. do.
Mr. Daniel Davis, *Putney*, Vt.
Mr. Thomas Densmore, *Alstead*, N. H.
Mr. Sylvester Day, *Montpelier*, Vt.
Mr. Ephraim Davis, *Randolph*, Vt.

E

Mr. Nathan Estabrook, *Surry*, N. H.
Mr. William Esty, *Keene*, N. H.

F

Mr. Silas Fairchiles, *Dummerston*, Vt.
Mr. Samuel French, do.
Mr. Joseph Farwell, *Windsor*, Vt.

Mr. Ephraim Fairbank, *Westminster*, Vt.
Mr. Stephen Fisk, *Randolph*, Vt.

G

Mr. Daniel Gates, *Dummerston*, Vt.
Mr. Phinehas Gates, do.
Mr. Caleb Graham, do.
Mr. Benoni Grover, do.
Capt. Thomas K. Green, *Putney*, Vt.
Mr. Moses Gilbert, do.
Mr. Nahum Goodenow, *Langdon*, N. H.
Mr. Abner Gage, do.

H

Mr. Jesse Hildreth, *Dummerston*, Vt.
—. Asa Harras, do.
—. Henry Hyer, *Putney*, Vt.
—. Theodore Hubbard, do.
—. Rufus Hardy, *Acworth*, N. H.
—. Jonathan Houghton, *Westminster*, Vt.
—. Justus Hinds, *Walpole*, N. H. 2
—. James Hinds, *Langdon*, N. H.
Maj. Samuel Hutchinson, *Alstead*, N. H.
Mr. David Hale, do.
Lieut. Nathaniel Hills, jun. *Swanzey*, N.H.

J

Mr. Simeon Johnson, *Dummerston*, Vt.
Capt. Amos Joy, *Putney*, Vt. 2
Mr. Cromwell Joy, do.
—. Obadiah Joy, do.
—. Moses Johnson, do.
—. David Jewett, *Jaffrey*, N. H. 6

K

—. Alexander Kelly,* *Dummerston*, Vt.
—. Jonathan Knight, do.

* Those marked thus *) are dead.

—. Jonah Knapp, do.
—. Joseph Kneeland, *Norwich*, Vt.
—. John Kneeland, *Chesterfield*, N. H.
Maj. Elisha Kingsbery, *Alstead*, N. H. 6
—. Reuben Kendall, *Windsor*, Vt.

L

Dr. John Longley, *Langdon*, N. H.

M

Mr. Amasa Manley, *Dummerston*, Vt.
—. Russel Mason. do.
—. John Miller, do.
—. Vespatian Miller, 2d. do.
—. William Mills, *Alstead*, N. H. 6
Dr. Woodbury Massey, *Reading*, Vt.
Deac. Aaron Martin, *Putney*, Vt.
Mr. Daniel Martin, do.

N

—. Josiah Nichols, *Windsor*, Vt. 3

O

—. Benjamin Ormsbee, *Putney*, Vt.
—. Otis Ormsbee, *Alstead*, N. H.

P

Hon. Samuel Porter, Esq. *Dummerston*, Vt.
Mr. Elijah Parker, Student at Law. Vt.
—. Ezekiel Pierce, *Putney*, Vt.
—. William Perry, jun. do.
—. Jonathan Peck, *Astead*, N. H.
Rev. Cornelius G. Pearsons, *Windsor*, Vt.
Mr. Calvin Perry, *Wardsborough*, Vt.
—. John Prentiss, *Keene*, N. H. 6

R

Rev. George Richards, *Portsmouth*, N. H. 6

S

Hon. Samuel Stearns, L.L. D. *Dummerston*, 6

Mr. William Sweetser, do.
— Elisha Sabin, do.
— John Snow, *Putney*, Vt. 5
— Benjamin Smith, do.
Capt. John Stowers, do.
Mr. Amos Soper, *Westminster*, Vt.
— Paul Stearns, *Reading*, Vt.
— Daniel Stearns, do.
— David Stone, do.
— Silas Skinner, *Westminster*, Vt.

T

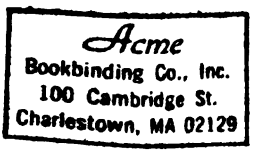
Mr. Silas Taft, *Dummerston*, Vt,
— Thomas Turner, do. 3
— James Tarbox, *Randolph*, Vt.
— Job Thompson, *Williamstown*, Vt.

W

Mr. Peter Willard, *Dummerston*, Vt.
— Nahum Ward, do.
— Asa Williams, do.
Joseph Winslow, Esq. *Putney*, Vt.
— Peleg Winslow, do.
— George Ware, do.
Phinehas White, Esq. do.
— Eleazar Wood, *Alstead*, N. H.
— Asa Woolson, *Langdon*, N. H.
— Joseph Wilder, *Northborough*, Mass.
— Joseph Wheeler, *Windsor*, Vt.
— Joseph Wakefield, do.
— Barnabas Willey, *Surry*, N. H.
— Abner Waldo, *Randolph*, Vt.
— Seth Walker,* *Langdon*, N, H.
— Joseph Willard, do.

Acme
Bookbinding Co., Inc.
100 Cambridge St.
Charlestown, MA 02129

3 2044 054 747 084


Acme
Bookbinding Co., Inc.
100 Cambridge St.
Charlestown, MA 02129